The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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THE CONFLICT BETWEEN RELIGIOUS TRUTH AND AMERICAN INFIDELITY.

SPEECH OF HON. J. R. GIDDINGS, OF OHIO.

IN THE HOUSE OF REPRESENTATIVES,
February 26, 1858,

Upon the great issue of freedom or slavery pending before the American people.

[WRITTEN OUT BY HIMSELF.]

The House being in the Committee of the Whole on the state of the Union—

Mr. GIDDINGS said:

MR. CHAIRMAN: Questions of mere economy, those which relate to banks, to internal improvements, or protective tariffs, no longer occupy the public mind. These subjects have given place to questions of more transcendent importance, to those which relate to the rights of mankind; to the religious, moral, and political elevation of our race. The discussion of those subjects has in all past time been attended with agitation and excitement. It brings the rights of the people into conflict with despotism, whatever may be the form of government under which the discussion takes place. Such is now the condition of this mighty nation; our Union is shaken to its very center by the agitation of great and undying truths. Our Government is vibrating between freedom and tyranny, and it becomes us thoroughly to examine the religious basis on which we found our political action.

The late message of the President in relation to Kansas is without precedent in the history of executive communications to this body. Its tone of contempt for the people of that Territory finds no precedent in our Government, while the language of the people of Kansas, expressed by her Legislature, is most extraordinary for sovereigns to use towards a servant already arraigned before the tribunal of the popular mind for high crimes and misdemeanors.

Under these circumstances, I have thought that the best service I can render the people on the present occasion would be to analyze the subject which now absorbs the popular mind, and, so far as able, to define the issue now pending before the nation.

That issue is founded upon fundamental religious truths, which are maintained by one political party and denied by the other.

Immediately after the last Congress adjourned, the men who wield the judicial and executive powers of Government publicly denied the great primal doctrine of our Government, "*that all men are endowed by their Creator with inherent, equal and inalienable rights.*" They essayed to obliterate the line of demarkation drawn by our patriot fathers between the despotisms of a darker age, and the rights of mankind as understood in this nineteenth century.

The annual message of the President, in its leading positions and in its details, wholly disregards those rights of human nature and speaks of men created in the image of God with undying spirits, with eternal destinies, as transformed into *property*, in direct contradiction of those truths which the American people have long regarded as "self-evident."

It will be my object to render this issue more distinctly obvious. Its importance is transcendent; and, however fully other gentlemen may have appreciated it, I feel constrained to admit that I have failed to comprehend its vastness, or set bounds to the consequences naturally resulting from its decision; yet every member of society is bound to examine and to act upon his own responsibility.

Our fathers, recognising God as the author of human life, proclaimed it a "self-evident" truth that every human being holds from the Creator an inalienable right to live, to sustain and protect life, attain knowledge, elevate his moral nature and enjoy happiness.

These prerogatives were recognised as "*gifts of God*," lying behind and above human legislation; and the founders of our institutions proceeded to declare that governments are instituted among men to secure their enjoyment. Thus our Republic was founded on religious truth, and it was thus far emphatically a religious Government. It has ever been sustained by the religious sentiment of the nation; and it will only fall when this element shall be discarded by the people.—The attempt now made to overthrow these religious truths demands the severest condemnation.

There are but few men who openly deny the existence of a Supreme Being, or that He is clothed with the attributes of infinite wisdom, truth, and justice; or that men are religious in degree as they bring themselves into harmony with those divine qualities, make them their own, and assimilate their characters to that of Deity. This is the sense in which I use the term "religion." I do not speak as a sectarian. Indeed sectarians do not regard membership as religion, but merely as the evidence of religious feeling on the part of the individual. All admit that those who are wise, truthful, just, and pure, of all denominations, and men who possessing these attributes, belong to no particular sect, are the truly religious men of earth.

I will here remark that I am conscious this examination of the religious character of our Government will subject me to the criticism of all who deny the existence of man's inalienable rights; they will insist that an examination of the religious character of our institutions is unsuited to this forum; that laymen should not tread on this holy ground; but I assert, if there be a place on earth where religion, where wisdom and truth and justice and purity of purpose, should be observed and practiced, this Hall constitutes that place. If there be a class of men on earth who ought to be religious, who ought to be wise and truthful and just and pure of purpose, the members of this body ought to sustain that character.

I repeat, we all acknowledge the existence of a Supreme Being; that he is the Creator; that we are brought into life by His will. At this point, the American people separate into two great parties—one holding that sovereignty dwells alone with the Creator, and not with men; that kings, potentates, and all human governments, are subjected to the "higher law" of the Creator, and authorized to legislate only for the protection of the rights which God has conferred on mankind.—Another portion deny the existence of this "higher law," and insist upon the perfect and unlimited sovereignty of human Governments over the lives and liberties of the people. To be more explicit on this point, I will remark that the religious portion hold, that, as God gave life to the human race He conferred on each a right to that liberty which is necessary to become wise, truthful, just, and pure; to bring himself into harmony with the law of God, and enjoy the happiness resulting therefrom; that these rights are equally self-evident as the existence of our race; that they are *inherent, inalienable*, and common to all men; that they constitute the great moral ligament which binds man to his Creator, connects earth with heaven, and unites the human race in one common brotherhood, bound by the most sacred obligations to love, revere, and obey our Universal Father. Of the possession of these rights every sentient being is conscious. When God created man, and breathed into him the breath of life, when man became a living soul, this consciousness formed a part of his moral nature; and never, in any age or in any clime, has man, even in his rudest, his most barbarous state, been unconscious of his right to live, to nourish, and protect life, and seek his own happiness.

These rights constitute an element of the human soul; they cannot be alienated by the individual, nor can any association of men, or any earthly power, separate the humblest of the human race from them. Men may rob their fellow man of the food which he gathers for his own support; they may deprive him of the power of self-defence; they may bind his limbs and scourge his body; they may prevent him from attaining knowledge; but his *right* to the food which he gathers, to defend his person, to attain knowledge, will remain unchanged. Their *crimes* will in no degree affect his *right*.

This relation of man to the Creator is repudiated by a portion of the American people. They deny that the right to live, to protect life and to attain moral elevation and happiness, is derived from Heaven, or is superior to human enactments. The denial of these fundamental religious truths I can characterize by no other term than "*American infidelity*." This issue literally separates the religious from the infidel portion of our people. In using this language, I do not seek to cast opprobium upon those who honestly disbelieve the religious truths which Jefferson and Adams and Franklin and their associates termed 'self-evident.' I have no unkind feeling towards them. I regard them as brethren, entitled to my best wishes, my earnest prayers, and I apply the term "infidel" to them as the only expression by which I can characterize them as a class.

The outworking of this great primal issue is witnessed in almost every important question that comes before Congress. One portion of the members adhere to the central proposition, that man holds natural and inalienable rights from the Creator, which are not to be invaded by human enactments; that they cannot be violated except by incurring the penalties of that law which was ordained by Him who bestowed them on our race; that every individual who invades these rights of his fellow man is guilty of crime, and should be punished accordingly; that all human enactments pretending to authorize the invasion of these rights are outside the just powers of human governments; are impious invasions of God's prerogatives; are despotic in their character, impose no moral obligation upon any individual; but involve those who support them in the same degree of guilt with those who perpetrate the crimes; that such statutes can in no degree modify the moral guilt of those who trample upon the rights which God has bestowed upon their fellow men. The other portion of the American people, maintaining a corresponding infidelity, deny the existence of these rights; deny that God has bestowed them upon mankind; they claim unlimited sovereignty for human governments over human rights.

But I desire to call attention to some of those specific rights which are included in the general proposition. Christians and patriots hold life to be the *gift of God*. They regard it sacred; they look upon its invasion as a crime; that, as the Creator bestowed existence upon those who bear His image, it becomes the duty of individuals, of associations, and of governments, to protect each and every human being in the enjoyment of life; that at this point human legislation commences, limited in its appropriate powers to the protection of life, and not to its destruction; that human governments hold no other rightful powers in regard to life than to protect its enjoyment; that the execution of pirates and murderers, and those who invade our country, is allowed only for the purpose of protecting society, that these powers are ordained of God, sanctioned by religion, by philosophy, by the common sense of mankind. They believe that that command which was proclaimed from Sinai in tones of thunder, saying to every human being "THOU SHALT NOT KILL," was truly the voice of God, that it is repeated in all His works and in every relation of Himself, and is binding on all our race. This commandment of God, this entire doctrine, is denied by the President and by all American infidels: And this constitutes the first collateral issue.

In our slaveholding communities enactments have been passed, and are now supported, professing to authorise masters to murder their slaves. For instance, in those States the slave is denied the right to self-defence; the right to protect his life or his person. If he attempt to defend himself against the master, the master is authorised to slay him in any manner he may be able; if he run from the master, after being ordered to stop, the master is authorized to shoot him; if he die under the scourge, the master is not held responsible. American infidels believe that no moral turpitude attaches to these statutory murders, while Christians hold that God's moral law remains unchanged by such enactments; that the guilt of the murderers is in no degree modified by such statutes, that the perpetrator stands unveiled before God and all good men, guilty as he would be if no such laws existed; that all who enact, and all who support such enactments, make themselves accessories to the crimes committed under them, are guilty as such, and ought to be subjected to the same punishment with those who murder their slaves.

But this power of the master over the life of the slave constitutes the vital element of the institution, without which slavery would not exist. It is exercised wherever slavery is maintained. Every master exercises the privilege of driving his slave, in sickness or in health, just so severely as he thinks will best subserve his own interests. It is on this principle that slaveholders openly declare it profitable to work their slaves so hard as to produce the death of the whole gang on an average of five years upon sugar plantations; and of seven upon cotton plantations; and to supply their places by other victims imported from the slave-breeding States. From official documents, it is estimated that thirty thousand human victims are thus sacrificed annually within the United States and Territories.

In the slave States it is not uncommon to see advertisements in the public papers offering a bounty for the head of a particular slave, who has absconded from his master. Even in Ohio, during the past year, a Government official deliberately murdered an absconding slave, and is yet protected from the gallows by those who administer the State laws in the county where the murder was perpetrated. Our Federal troops are often employed in the work of murdering those who are supposed to be fugitive slaves. A signal instance of this character occurred many years since. In a time of profound peace, General Jackson directed our Army to invade Florida, at that time a province of Spain, for the purpose of murdering a people who were born free, but whose ancestors had been slaves, and in one day nearly three hundred men, women, and children, were barbarously and wantonly murdered by American troops.

This system of murder is encouraged and maintained by the present Executive, and by all who support his Administration. They insist that the people of a State or Territory may rightfully enact laws giving to one man power over the life of his fellow men who have committed no offence; that popular sovereignty is not limited by God's higher law, that it extends with property over the life, the liberty, and the happiness of a portion of the human family; that the whites may, with moral impunity, subject the colored people of a State or Territory to degrading servitude, close up the windows of their souls, shut out knowledge from their understanding, hold them in ignorance, and murder them if they assert the rights which God has given them.

This infidelity, within the last half century, has consigned more than a million of innocent and unoffending victims to untimely graves. The number is far greater than has perished under the infidelity of France in all past time. But this comparison of American with French infidelity does great injustice to the latter. In France, the victims were sent to the guillotine under pretense that it was necessary for the *public safety*. They suffered but little; there was no flogging, no torture. But American infidelity consigns its victims to years of torture and suffering, and finally to death, for no higher purpose than to gratify the sordid passions of their individual oppressors.

These wholesale murders are but the outworkings of that infidelity which denies that God has endowed all men with the inalienable right to live. The enactments referred to, and their results, clearly demonstrate the views of those who sustain them, and are laboring in this Hall, and elsewhere, to extend them over the Territories, and wherever Congress holds exclusive jurisdiction. It is most obvious, that while the present Administration openly lends its influence to such crimes, every intelligent man who sustains and upholds its policy, or fails to oppose it so far as able, becomes involved in the guilt of the murders which it sanctions.

But I shall be told that these enactments are confined to the slave States, and that Congress holds no power to repeal or modify them. I reply that the people and statesmen of our southern States insist that slaveholders may carry their slaves, and all privileges which they hold of flogging and murdering them under State laws, into our Territories; and the President, and those who sustain him, declare that the Constitution extends and protects these crimes wherever Federal authority exists. They declare that this system of murder is established by the Federal Constitution; that neither Congress nor the people of the Territories have the right to punish those who perpetrate such crimes. Not content with this avowal of doctrine, however, we are at this time sustaining a code of laws for the government of this District which holds to the blasphemy that men may become the property of their fellow-men—may be bought and sold like swine. In this, and in other modes, is the transcendent question of Christianity, or slaveholding heathenism, made the absorbing political issue in the nation.

But I shall be told that the Supreme Court of the United States have decided that our fathers did not intend to avow those self-evident truths which they solemnly proclaimed, that they really held to the doctrines of slavery which they did not avow. Our fathers could no more change the law of eternal right and wrong than we can. The ordained will of Heaven has existed through the eternity of the past, and will continue through all the future. Men may *conform* to this law, but they can never modify it or make it conform to the human will. Our fathers sought to make no such modification of the Creator's law.

Had such infidelity characterized their action, it would have imposed no obligation upon the present generation to sustain this system of murder. They have passed to that tribunal which will do them justice. They must answer for their conduct; we must account to God and posterity for our own stewardship and not for theirs. God through all his works, in all his laws, by every revelation to man, has prohibited us from murdering our fellow-beings; and woe to the nation, to the statesman, the legislator, the despot, the oligarch, the murderer, who disregards this law of the Most High! I feel humbled and mortified when I see statesmen, ministers, teachers of religion, in this land of bibles and Sabbaths and churches, maintain the doctrine that human authority can repeal this law of Heaven. To me, it is downright blasphemy; derogatory to the character of the Creator and offensive to the religious sense of mankind. Yet, this absurdity is the legitimate outworking of that infidelity which denies "that God has endowed all men with inalienable rights." If He has endowed our race with any right whatever, it surely is the right to live. If this right be denied, no other can be acknowledged. If there be exceptions to this central, this universal proposition, that *all* men, without respect to complexion or condition, hold from the Creator the right to live, who shall determine what portion of the community shall be slain? And who may perpetrate the murders? The Executive and his supporters say that white men may murder black men. The blacks deny this; God and Christianity and nature, and all religious, all just, all moral men, deny it.

Yet this denial of the right of men to live, constitutes the mildest and least offensive phase of American infidelity. No intelligent person would desire to have the life of his body prolonged for the purpose of being subjected to physical torture, while his intellect shall be paralyzed, his soul enshrouded in ignorance, and his moral nature brutalized. Therfore the right to enjoy liberty, physical, moral, civil, and religious, is regarded even more important than life. Indeed, it is obvious that life itself cannot be protected unless the individual be permitted to support and defend the physical existence with which God has endowed him.

Religious and reflecting men regard the body as merely the temporary habitation of the spirit, the soul which constitutes the man; to be occupied during its infant state of existence, and used for the purpose of developing the mental faculties extending the sphere of thought and elevating his moral nature, thereby preparing him for a higher and holier state of existence. And when the body shall have performed this service, it is laid aside to molder and return to its mother earth, while the spirit shall live on and on while God himself exists. No injury to the body can, therefore, bear any comparison to the enslavement of the intellect, the degradation of the moral nature of man.

By the established laws of our existence, the body requires food, raiment and habitation. To each individual are given limbs to bear him forth from place to place; hands to cultivate and gather the fruits of the earth to feed the body, provide raiment and habitation for its protection; eyes to guide him, and ears to detect danger. These are all held in subjection to the mind, and are put in operation only by the will of the individual. The mind itself is constrained to action by an inflexible law which God has ordained for its early unfolding. Its first care is to nourish, and feed and clothe the body, to render it a comfortable and pleasant habitation during occupancy. The spirit is constrained, in seeking food, to put the limbs, and hands, and all the physical faculties into operation to satisfy the hunger and thirst of the body, to provide raiment and habitation for its protection. That God has endowed each member of the human family with the inherent and inalienable right to use his own limbs and hands and bodily faculties for these purposes is literally, a "*self-evident truth*."—It is a truth that cannot be rendered more clear by argument; its force cannot be increased by logic, or made more beautiful by eloquence. But this care of the body constitutes the first lesson, the lowest exercise of the intellect, and is introductory to that eternal enfoldment which was designed by the Creator as the means of elevating man to higher and still higher happiness; for I lay it down as a religious axiom that in degree as man becomes wise, just, pure, and truthful he approximates that happiness which constitutes the final design of his existence.

That God has endowed every human being with the right thus to enlarge this sphere of thought, and elevate his moral nature, is so obviously, so self-evidently true, that he must indeed be a most arrant infidel who denies it. It constitutes a part of the fundamental proposition that "all men are endowed by their creator with inalienable rights." Its existence is however denied by "American Infidels;" and this constitutes the second collateral issue between the religious and irreligious portions of our people. The enslavement of the soul presents infidelity in its most revolting features. It paralyzes the moral nature of man; renders the soul sterile and unprepared for heaven. We must wait the day of final retribution to disclose the extent of its enormities.

Yet the body can only be held in bondage by enslaving the spirit, by surrounding it with mental darkness. Permit a man to understand the duties which he owes to himself, to mankind, and to God, and he cannot be a slave. Hence, the whole policy of slaveholding governments is arranged and adapted to the purpose of first enslaving the minds of their bondmen. In most slaveholding communities it is a statutory offense, punishable by fine and imprisonment, to teach slaves to read the gospel.—They are not permitted to read the words of "Him who spake as never man spake;" who declared His mission on earth "*to proclaim liberty to the captives*," to raise up the bowed down; enlighten the ignorant; who taught His disciples and followers "to do unto others as they would have others do unto them." A distinguished jurist of North Carolina, while discharging his official duties, declared "a slave is one doomed in his own person and posterity *to live without knowledge*". He is not permitted to understand the objects of human existence. He can have no conception of *justice, or wisdom, or purity, or truth*. Slaves can have no correct idea of the duties which children owe to their parents; nor of those which are due *from* parents to children. The parent is not permitted to teach or govern his child nor is the child permitted to honor or obey his parent.

It follows that the freedom of speech must be restricted among the free people of slaveholding communities. The public mind must be thereenslaved in order to maintain the institution, and no man be permitted to assert the doctrines I have referred to. They are not permitted publicly to utter the truths which lie at the basis of our Government. The policy of those communities is to circumscribe human thought, prevent a knowledge of the duties which men owe to themselves and to their fellow men. This policy was for many years enforced in this body. Members were prohibited from speaking of the crimes and iniquities of slavery, lest the people should understand the subject, and refuse to sustain such infidelity.

The right of legal marriage is unknown among the slaves. They are not permitted to understand the relation nor the duties of husband and wife.—The master sells him who is called *husband*, or her who calls herself wife, while he retains the other. He sells the parent, and retains the child; or he sells the child and retains the parent. These separations are but the practical workings of that infidelity which denies to parents and children those inalienable rights which God and nature have bestowed upon them.

Slaves can have no proper conception of the rights of property. Robbed of their own earnings told they have no claims to the food which they gather, it were impossible for them to conceive of any such right in others. Nor is it possible that such a state of society could exist among our southern population without greatly affecting the morals of the free people. Indeed, the existence of three millions of slaves among six millions of free people must, of necessity, characterize the morality of the entire population. One of the prominent vices of slaveholding communities is the rapid amalgamation of races. The evidence of this vice meets the eye of the traveler at every step in his progress through our southern States.

The legitimate heir of a plantation; on coming into possession of his estate, often sells the children of his father—his brothers and sisters of the half blood—denying that they "have any rights which white men are bound to respect". This infidelity denies the right of six hundred thousand females of our land to protect their own virtue and consigns them to practical prostitution. This state of society is but the outworking of that infidelity which denies the existence of man's inalienable right to liberty and to moral elevation.

It would be in vain for us to say to the Christians of Europe, or even the Mohammedans of Turkey, that *religious* men of our country support such a sytem of pollution. Yet thousands of church members, in the slave States, impiously charge Diety with authorising these crimes, and sacrilegiously endeavor to pervert the holy Scriptures to the support of this infidelity. Newspapers professedly religious, lend a silent, and some an active, support to these crimes while others, even in our free States, openly oppose and denounce all who resist the extension, or expose the enormities, of slavery.

The number of heart-broken mothers, and the torture which they suffer on being separated from their children, the physical suffering from floggings, thumbscrews, and all the various means of torture practiced in slaveholding communities, are matters of which we can speak, but of which we can form no estimate. This degradation and suffering constitute the legitimate sequence of American infidelity. If these God-given prerogatives of our race be abandoned, the mother can have no right to the food which she gathers by her toil; no right to the intellect which God has given her; no right to be virtuous, pure, wise and good; no right to live. I repeat that the religious men of our nation insist that these rights of human nature shall be held sacred, and their enjoyment secured to every individual; while the supporters of American infidelity deny their existence, and proclaim the duty of human governments to disregard them; and each party will of course, carry their view into their moral, social, and political conduct. Mr. Jefferson well exclaimed: "*Can the liberties of a nation be thought secure when we have destroyed their only firm basis, a conviction in the minds of the people that they are the gifts of God?*—THAT THEY ARE NOT TO BE VIOLATED BUT WITH HIS WRATH!"

I now pass to the third collateral issue—*the right of all men to enjoy happiness*. I need not repeat that the ultimate beatitude of the race constituted the evident design of Deity in creating mankind. Such I understand to be the instinctive conviction of all men. This purpose, this hope, this intuition, is found in every human heart. Men in all ages, in all countries, of all languages, have regarded this as the ultimate object of their toils and labors the great design of their existence. This beatitude can only be attained by moral culture; by extending the sphere of thought; by understanding the laws of nature, and of nature's God; by attaining a knowledge of His attributes, and conforming to them. To be wise, truthful, pure, and just, is to insure happiness in this life, and in the life to come; and it is a most beautiful feature in the law of our being, that to attain this happiness ourselves we must respect the right of others to enjoy it; that, as we elevate our own moral natures we necessarily influence others; and as we labor for the welfare and the happiness of others, we most rapidly promote our own. The religious man delights in doing good; he seeks to instruct the ignorant, to elevate the degraded, to relieve the oppressed, to enlighten those who sit in moral darkness, to give to all that elevation of soul which alone can qualify them for happiness. For this purpose schools and academies are established, colleges are founded, tract and Bible and missionary societies are organized, teachers and ministers are employed; indeed, this work of elevating our race constitutes the highest and holiest employment of mankind. For success in this work, prayer is daily made at every family altar; and on the Sabbath our pulpits resound with the solemn, fervent supplication, that God will aid this work; that he will by the irresistable power of his grace, convert the irreligious, enlighten those whose minds are enshrouded in the darkness of infidelity; that He will *relieve* the oppressed, comfort the afflicted, and hasten the day when all shall know His will, obey His law, and enjoy His favor.

The infidelity which denies the right of men to attain happiness, that dooms a portion of our race to degradation and torture, to vice and crime and misery, which shuts out hope from the human soul, shocks the conscience and awakens the sensibilities of all religious men.

While Government legislates for the protection of these natural, these God-given rights, they will receive the approval, the support, of all good men, and their laws will be respected and obeyed; but when they legislate for the invasion of those rights they call up the hostility, the resistance of those whom they seek to oppress. The just and wise and pure of all parties, sects, and denominations, feel the outrage and sympathise with the down-trodden. The great heart of Christendom now beats in sympathy with the enslaved of our land. We feel that sympathy in this Hall; and when we speak for justice and for freedom, we utter the voice of nature; we proclaim the law of Heaven, written in letters of living light upon the tablet of the moral universe.

The difficulties respecting Kansas, which now shake our Union to its very center, constitute the legitimate outworkings of this infidelity. The right of all men in Kansas to live, to nourish and protect life, attain moral elevation and happiness, had been asserted by congressional law; and under this enactment peace blessed our nation. Infidels, however, said this was wrong; that such rights did not pertain to man; that *one* portion of the people there hold the power, and may if they choose rightfully enslave another, rob them of their toil, their intelligence, their hopes, their manhood, and murder them if they refuse to obey their masters. And this law of liberty was repealed, and, men were enslaved, brutalized, sold like swine.—The public conscience was outraged, and all good men sympathised with the oppressed. Usurpation and brute force were resorted to for the purpose of extending and supporting slavery; civil war, devastation and bloodshed followed, and will continue until justice be done, and the rights of human nature enjoyed in that unfortunate Territory.

This line of demarkation, which separates the natural rights of all men from human legislation, was clearly drawn by the founders of our Republic. They established the point at which the appropriate, the just powers of all human governments commence, whatever may be their form. They defined the boundaries of human authority; they acknowledged God as the author of life, the donor of liberty, the fountain from which human happiness is derived. On the denial of these religious, these self-evident truths, American slavery is founded. The slaveholder denies the right of his slave to cherish and protect his own life, to gain intelligence, to unfold his moral nature, to understand God's attributes, and enjoy that happiness for which he was created. To those primal truths he is infidel. To the rights of his fellow-mortal he is infidel. To God's higher law he is infidel.—Against these he wages unceasing war. He seeks to rob Deity of His attributes, and man of his God-given prerogatives. He claims for human legislation that supreme sovereignty over the life, the liberty, and the happiness of mankind, which belongs only to the Creator. He thus places himself in hostility to Christianity, to civilization.

This contest is not confined to the United States. These truths are operating upon the hearts of the Russian people. Their Government is in advance of ours. Measures have already been taken for the emancipation of the Russian slaves. Holland is moved by these doctrines, and is giving freedom to her oppressed people in her West India islands. England and France have abolished slavery, regarding it as an institution unsuited to the age in which we live. We assert the rights of man wherever he exists. Ours is the cause of Christian civilization throughout the world. Our doctrines apply with equal force to other Governments, to other nations and people. The most illustrious monarch who sways the scepter of human power is really as much bound to respect the inalienable rights of every individual as is the President of the United States. Kings, potentates, and emperors, become despots whenever they invade the rights of the most humble to life, liberty, property, or happiness.

The mere name of "republicanism" gives us no claim to respect, so long as one sixth part of our population is held in degrading bondage. I assert without fear of contradiction, that if the liberty enjoyed by one portion of our people, and the slavery suffered by the other, could be brought into common stock and each individual constrained to take his aliquot proportion of each, ours would be regarded as the most perfect despotism among civilized nations. The only advantage which we possess over other nations consists in that feature of Government which vests all political power in the people. They may, by use of the ballot-box, so modify and shape the administration of Government as best to secure the inalienable rights of each and every individual.

It is with emotions of gratitude to God, and profound respect for the memory of those who established our Republic, that we refer to the period when, at the very font of our national baptism, our fathers vindicated their claims to national independence, solely upon the religious truths which constitute the central proposition referred to at the commencement of my remarks. They claimed for themselves no special privileges. They spoke, they fought, they bled to establish this universal, this eternal principle of man's right to live, to nourish his body, protect his life, to elevate his moral nature, and attain happiness. This they proclaimed the basis, the cornerstone, not merely of our Republic, but of human Goverments generally. The Constitution was framed and adopted upon this then universally admitted principle; but such was the anxious solicitude of our early patriots that, in two years after its adoption, it was amended, by declaring in explicit language: "*That no person shall be deprived of life, liberty, or property, except by due process of law;*" that is, except on trial and conviction before some judicial tribunal. In accordance with these truths one half of the States of our Union proceeded to give liberty to all their people, to protect the inalienable rights of all; but the other States embraced and cherished this infidelity which has at length infused itself into our Federal Government. Our teachers, our politicians, our statesmen, became unwilling to offend those who had embraced this infidelity. They were received into churches, elected to civil office, and finally obtained control of the Government.—All classes of men became affected by this disbelief in God's law and in human rights. It was regarded as disreputable to examine the crimes which this system of oppression upheld; social and political ostracism awaited the man who dared speak disrespectfully of its iniquities.

Eventually individuals appeared who were willing to encounter odium in order to arouse the religious and moral sensibilities of the nation, and in 1856, a national convention met at Philadelphia to devise means for overcoming this moral and political scourge. The members pledged themselves to each other and to the world, to maintain the truths to which I have alluded, and they now constitute the platform of a large and increasing political party.

That day witnessed the dawning of a reformation more deep, more radical, more important in its religious, its moral, its social and political effects upon mankind, than has occurred since the sixteenth century. It is more deep and radical than that commenced by Calvin and his colaborers. It asserts the right of man to religious and moral elevation as superior to the power of kings of human Governments. The great reformers of that age dared put forth no such doctrine. Their lives would have constituted the price of such an avowal. They were constrained to admit the divine right of kings over the liberties of their people, and many of the usurped powers of the church.

The Philadelphia convention will be remembered in coming time as first in the history of the political parties of our nation to make religious truths the basis of its political action, and first to proclaim these rights of mankind as universal, to be enjoyed equally, by princes and people, by rulers and the most humble. It was the first to proclaim the fatherhood of God and the brotherhood of man. The result of the presidential election of 1856 showed the advocates of oppression that there was but one alternative for them to pursue. They were constrained to take distinct issue with the advocates of liberty by denying these religious truths, or disband their party in every free State.

The Supreme Court was selected as the instrument for officially avowing this undisguised infidelity. That tribunal was incapable [illegible] were slaveholders. [illegible] pointed to office apparently on account of their uniform servility to the slave power; and every circumstance combined to render it the appropriate instrument for performing this work. The time too, was a matter of importance. No sooner had the Thirty-First Congress adjourned, than a majority of that tribunal, in violation of its own declared rules, digressed from the question before them, to utter its denial of those doctrines of the republican fathers.

But this decision, opposed as it is to the self-evident truths of our Declaration of Independence, to the letter and spirit of the Constitution, to the intelligence and conscience of the American people, is emphatically repudiated by them. The vanity and arrogance exhibited by a majority of the court in charging Hancock and Adams and Jefferson and Franklin, and their illustrous compeers, with proclaiming doctrines which they did *not intend* to express, and of failing to utter principles which they *intended* to avow, has called forth from the popular mind indignant pity for the court, rather than doubts as to the intelligence and Christianity of those savans who founded our institutions.

I shall not argue the absurdity of this decision. Its falsehood is as self-evident as the truths which it denies. Arriving at the conclusion that the sages who signed our Declaration of Independence meant precisely the opposite of that which they solemnly proclaimed, the court proceeded to declare—in contradiction of its letter and spirit, to the history of the age, to the conscience and judgment of all Christian people—that black men were regarded as having no rights which white men were bound to respect; and on this basis founded their conclusion that Congress has no constitutional authority to protect the lives, liberties, and property of the people in our Territories where it holds exclusive jurisdiction. This atrocious decision attempts to outlaw one eighth part of the human race; to place them without the pale of legal protection; it affects to authorize any and every crime to be perpetrated against them. Under this decision they may be robbed and murdered; in short, this decision would extend American infidelity, with all its attendant crimes, wherever Federal jurisdiction exists. Thus has the issue been made between the *religious* portion of the community and those who maintain this heathenism. This issue involves the entire American people. All denominations of men are now constrained to cast their influence on one side or the other. To sit silent, would merely aid the cause of infidelity and despotism. He who refuses to act, by such refusal casts half his influence in favor of the crimes which I have enumerated. The functions of our Government for the time being, are prostituted to sustain and extend this infidelity. The Prophet of Mecca, nor his followers, ever sanctioned doctrines so barbarous as those which now rule in the Administration of our Government. The Turk will be constrained to unite with the Christian in the maintenance of those rights which are sanctioned by the religion of Mohammed, as well as of Christ. Civilized and semi-civilized nations must feel a common interest in the overthrow of this infidelity, which aims a fatal blow at human rights, wherever the image of God is found.

I greatly rejoice that Christians in Europe are sensible of the existence of this war upon human nature. American Christians, patriots, and philanthropists feel the warmest gratitude toward the religious men of Scotland, of England, of France, and Germany for the kind sympathy which they express in this cause, for the very catholic remonstrances which they have addressed to our American Christians against this infidelity. Every lover of truth, every religious heart in our land, must have glowed with gratitude to God and love to man, as he read the eloquent and truthful address of the Christians of Geneva, once the home of Europe's great Reformer, to the Christians of the United States on this subject. And whose heart was not moved when noticing the action of the Protestants of France in relation to it? Nor is this Christian feeling confined to Protestants. The African Institute of Paris, formed for the purpose of maintaining the rights of the African race, embraces among its members distinguished laymen, ministers, bishops, and archbishops, [illegible] ing to the Papal Church. My own humble efforts in behalf of our common brotherhood, caused my name to become known to its directors, who placed it on the roll of its honorary members. I take this occasion to thank them for this honor. A Protestant by education, by feeling, I greet these Catholic Christians most cordially as good and worthy laborers in this holy work. Heartily do I thank them for all that they have done, and are doing, for the down-trodden of our race.

Could I hope that my remarks would meet the eye of British ministers, I would in an especial manner invoke their official influence against this infidelity. I would beseech them no more to sanction, by their action, that blasphemy which seeks to transform the image of God into *property*.

I acknowledge that our Government was dishonoured in the eyes of all Christians, when its Executive became the agent and solicitor of those pirates who claimed to own the fathers, the mothers, and children on board certain slave ships wrecked on British islands, where, thanks to Christian civilization, no slavery exists. The President, espousing the cause of men who deserved the halter and the gallows, demanded compensation from the British Government for their loss of human flesh. Our representative at the court of St. James appears to have misled and deceived the British ministry. In one of his official communications he declared that, "our Government had determined more than once, in the most solemn manner, that slaves killed in the public service of the United States, even in a state of war, were to be regarded as *property*, and not as persons, and the Government held responsible for their value."

When referring to this assertion of our minister fifteen years since, I pronounced it unfounded and untrue. I said this in the presence of the delegation from Virginia, the State of which our minister Mr. Stevenson, was a citizen, and I called on them, as his friends, to sustain his assertion by showing some one instance in which this Government had paid for slaves killed in the public service. I declared the whole history of Congress showed that we had in every instance refused such payment, and I defied them to show an exception in such practice. No man met the challenge. I now repeat the assertion. I pronounce the statement of Mr. Stevenson untrue, a libel upon our Government, and a slander upon the American people. I not only declare his assertion untrue, but I declare the opposite to be true. The British ministry, by complying with this demand, tacitly admitted that phase of American infidelity which seeks to degrade the human soul to the level of swine. More recently they paid the slave dealers the estimated value of the fathers, mothers, and children, on board the Creole, who obtained their own liberty by gallantly taking possession of the vessel and landing on British soil.

The money—the dollars and cents—are of no importance; but concessions to this infidelity, at the present time, are important. It was an object with the slave power to obtain from the British ministry the admission that *men are property*. I would entreat the British Government, and all other Governments, to maintain the dignity of our common nature. In the language of one of the most eloquent of England's orators, I would say, "He who gave us the *forms* commands us to maintain the *rights* of men." The Christians of the United States and of other nations would rejoice to learn that the British ministry now, as in 1820, refuse even to correspond with our Executive on the subject of property in human flesh.

I would also warn the Spanish Crown and other continental Powers, that our present Executive is seeking, by all the various means and arts of diplomacy, to detach Cuba from its allegiance, to annex it to the United States in order to increase the influence of the slave power, and add strength to this American infidelity.

I hope and trust that this conspiracy may be defeated; that all Christian Governments may exert their power against the further extension of this scourge of our race. I would most earnestly invoke the Christians, philanthropists, and patriots of this and of every nation and kindred and language, to exert their moral influence, their legitimate powers, for the overthrow, the final eradication of this infidelity from the earth, for upholding the natural, Heaven-endowed rights of man, for the progress, the moral elevation of our race, until all shall understand the will and obey the laws of our common Father, and attain that happiness which constitutes the ultimate object of human existence.

DISCUSSION IN THE SENATE.

The United States Senate is still engaged in discussing the Kansas question. Senator Seward has made a great speech, which most of our readers have probably seen elsewhere. He was followed by Mr. Hammond of South Carolina, an extract of whose speech we here present.

With him the slavery question was no abstraction, and he should therefore proceed to discuss it as a practical thing—as a thing that *is* and *must be*. Mr. Seward had announced that the battle against the South was fought and won. What may have seemed at first and to some an unguarded utterance of that Senator, had since been repeated and confirmed in an elaborate argument before the Senate. It was assumed that the South must henceforth consent to be treated as a conquered province. The Senator had announced that the North would take the Government in its hands, would reconstruct the Supreme Court, and control the whole foreign and domestic policy of the country. He was thankful for the statement, as it concurred with his own convictions of what was impending.

In that event what guarantees had the South that it would not be plundered by protective tariffs, bounties on fish, banking acts, or even that their slaves would not be emancipated? The people of the South would have only the faith of the North upon which to rely, and that had always been broken. In view of this contingency he therefore wished to bring the two sections face to face, for the purpose of attaining a final and conclusive settlement of the slavery question, now and forever, or of measuring the respective resources and capabilities of the two in the event of a separation.

The South possessed eight hundred and fifty thousand square miles of territory—an imperial domain rich in varied and unrivalled productions. Through it ran the mighty artery of the Mississippi, holding in affiliation with the South the tributary region dependent upon that great outlet of the Northwest. It was idle to talk of checking the spread of slavery throughout the valley of the Mississippi and along the branches which feed its current.

The population of the South was four times that of the Colonies which achieved our national independence. A million of men were registered on her muster rolls—men brave by nature and familiar with the arts of war. He would not disparage the population or the soil of the North. The former were energetic and intelligent, but the latter produced no great staple which was not common to the South, while the South had a monopoly of two or three of the great staples which control the commerce of the world. It is the surplus production of a community which constitutes its wealth, and enables it to essay great enterprises of peace or war. How stood the two sections of the country in this regard? The statistics of our foreign commerce showed that the South possess and enjoy a surplus production of two hundred and twenty millions of dollars—being at the rate of sixteen dollars per capita throughout the whole population, while that of the North reaches the sum of only twelve dollars per capita.

Organized separately, the South would gather a revenue of forty millions under the present tariff schedule, which might be reduced to one fourth for all the purposes of a Southern Confederacy. Secured from war by her natural defences, and by the indispensability of her productions, the South would need no armies and no navies. Cotton can bring the world to its knees. Cut off the cotton supplies for three years, and Great Britain would topple headlong from her seat of power. It was cotton which had saved the country from the prolongation of the late monetary revulsion caused by Northern speculation and overtrading. "Cotton is King."

But the greatest strength of the South (continued Mr. H.) resides in the harmony of her social system. No other people enjoy a civil freedom so perfect, and secure. Elsewhere there is, in a greater or less degree, a want of harmony between Governments and the People. In the South this relation of the two is such as to insure a happy, contented, and harmonious state. In every civilized community there must be a menial class, which requires for its alotted place in society a low order of intellect. Its requisites are physical vigor, docility, and fidelity. In connection with these must be found another class, possessing intelligence, culture and refinement. The people of the south have menials whom they call "slaves." The people of the North have the same class who are slaves in fact, if not in name. Day laborers are every where slaves, by whatever name they may pass in the civil community. The slaves of the South are hired for life, and know neither beggary nor starvation. The slaves of the North are hired by the day, with none to care for them or insure them against the approach of want. The slaves of the South are black and of an inferior race, which has been elevated by slavery, and is insensible to a feeling of degradation. The slaves of the North are white, and, as the brethren and natural equals of their masters, feel galled by a sense of dependence. The slaves of the South do not vote. The slaves of the North are the depositaries of political power, and will make themselves felt and feared so soon as they learn the tremendous secret of the ballot-box.

Transient causes have heretofore swollen the prosperity of the North. Hordes of barbarian immigrants from the Old World have filled the West. In population there has been progress, but it is a progress towards anarchy on the one hand or "vigilence committees" on the other. Heretofore the people of the South have employed the people of the North as factors to fetch and carry for them. If the South should take its business out of the hands of the North it would reduce the latter to poverty. Heretofore Southern statesmen have controlled the policy of the Government. It was slaveholders who took our country in its infancy and who have governed her during sixty out of the seventy years which have filled our national existence. They have kept the national honor untarnished, and if now destined to see the sceptre pass into the hands of the North, they will at least enjoy the satisfaction of pointing to its present unexampled prosperity as a proof of their wise and conservative statesmanship. What the North shall make of all this prosperity remains to be seen.

Mr. Doolittle deprecated, in this debate, a style of discussion which seemed addressed rather to the apprehensions of the Senate than its reason. He could not be brought to believe that any one seriously contemplated a dissolution of the Union as among the possible consequences of any action or inaction of Congress with reference to the admission of Kansas under the Lecompton Constitution. Reared under a political instruction which had taught him to reverence the Union next to his God, he could never listen to serious threats of its destruction with other than sentiments of profound emotion. In that Union, under God, our nation lives and moves and has its being, and he could not believe that, outside of South Carolina, there was any respectable number of American citizens who were, at heart, disloyal to the Federal Government; and wherever such disloyalty existed it would always be found to result from some peculiar and unfortunate mental organization. The great mass of the people, who take a common-sense view of public affairs, were steadfast in their fidelity to the Constitution. It was not in the power of the Senate or of the House of Representatives, or of both combined, to dissolve this Confederacy. Politicians could not do it, and political parties would perish in the attempt, for the sufficient reason that the people would neither dissolve it themselves nor suffer it to be dissolved. Which of the three political organizations in the country could be expected to aid in bringing about such a catastrophe? Is it the "American?" Surely not, with its declared principles and its small numerical strength. Is it the "Democratic?" Surely not, with its boasted nationality and fidelity to the South. Is it the "Republican?" Surely not, when its only aim is to bring back the Government to the policy of those who were its founders.

Mr. Doolittle then reviewed the principles and defended the purpose of the Republican party, of which the former, as he contended, were neither exclusive nor sectional, while the latter imported no danger or hostility to the institution of slavery wherever it existed under the shield of State sovereignty. The Republicans were eminently a State-rights party.

The Union cannot be dissolved while the name and memory of Washington remained a common national possession, and so it would remain forever. Where would the line of partition be drawn? On which side of Mt. Vernon would it run? The North would never resign its national partnership in the ashes of the Pater Patriæ.—Would the South give them up?

Nor was the bond of common interest less strong than that of common memories and sentiments. While the North furnished the waters of the Mississippi it would never suffer a foreign Government to hold the mouth of that mighty stream. As well seek to dam up its current mid-way in its course as seek to rend asunder the bonds which make us one people.

The Anti-Slavery Bugle.

SALEM, OHIO, MARCH 20, 1858.

Meeting of the Executive Committee.—The regular meeting of the Executive Commitee of the Western Anti Slavery Society will be held on the 4th of April, commencing at 10 o'clock, A. M.—A full attendance is desired.

Who are the Infidels?—Mr. Giddings' Speech, which we publish, takes rather a novel view of the slavery question for a congressional debate; but one exceedingly pertinent. It is a very common trick of villians to attempt to escape the consequences of their crimes by seeking to fasten them upon some innocent person. This stale device has been extensively practiced by the church going slaveholding infidels of this land. Fearing the truth which abolitionists tell, might fix upon them their true character of practical infidelity, they have strove to keep the ears of the nation constantly filled with the clamor of infidelity, hurled against those who had the courage to expose their complicity with slaveholders, even drunken, blaspheming, unprincipled politicians, have taken up the cry until in the estimation of the overseers of the South and their accomplices among the office-holders of the church and state of the North, abolitionism has become a synonym for infidelity, and the support and abetting of slaveholding, but another name for practical, popular christianity. In view of this, to many, bewildering state of affairs, Mr. Giddings has done well, and merits the thanks of all lovers of truth, that from his prominent position, he has called attention in so clear and plain a manner to the elementary principles of justice,—showing their paramount authority, and making so plain and practical an application of them to our odious and blasphemous system of slave-holding infidelity.

Mr. Giddings we think quite over estimates the christianity of the Republican party,as such. An analysis of its history would show it seriously tainted with the popular infidelity, if we adopt Mr. Giddings test, that conformity to the law of Justice is the standard of christianity.

The Louisiana House of Representatives has passed a bill, autherizing a company already organized, to import 2,500 free negroes from the coast of Africa, to be indentured for a term of years.

THE FOREIGN SLAVE TRADE.

Statements since our publication last week, seem to confirm the account of the New Orleans *Delta*, that the African slave trade is actually in successful operation, in bold defiance of the law of Congress. Many papers, especially the Buchanan papers, discredit it, and treat it as a hoax. But the Vicksburg Southron says it has good reason for believing the statement true. Wild Africans, it asserts, have really been imported into both Mississippi and Louisiana.

The Philadelphia Press says:

"It will not surprise us if, at the end of another year, the re-opening of the slave trade, under the joint auspices of Messrs. Toombs and Green and Slidell, is made the new test of Democracy. Let those who doubt or deny the prediction fall back to this time last year, and tell us how they would have felt if at that time it had been stated, as a Democratic principle, that the will of the majority of the people should not prevail in the Territories. The re-opening of the Slave-Trade goes bravely on, and so does the minority rule in Kansas."

The Washington States takes the following view of the matter. The States is the Douglas organ.

"Louisiana and African Immigration.—The New Orleans Delta, of March 4, has another article on this subject, in which it says that a bill has passed the lower House of the Louisiana Legislature by a large majority, authorizing a company already organized to import 2,500 free blacks from the coast of Africa, to be indentured for not less than fifteen years. The Delta throws out the suggestion that the Mississippi and Louisiana companies might be advantageously consolidated into one, having New Orleans as its consultative and financial head quarters. The same paper thinks that the same company might include St. Domingo in its sphere of operations, its black inhabitants being certainly as capable of voluntary emigration as the native Africans; and it is so near, convenient, and inviting, that it would seem almost like throwing away an advantage in possession, to pass it by and go all the way to Africa!

The New Orleans *Bulletin* evidently does not disbelieve the statement of the Delta, but is opposed to the introduction of slaves from Africa, either in open defiance of law or under cover of fraud as apprentices. Speaking of public sentiment in the city it says:

"We occasionally come across an advocate of this interdicted traffic, who believes that an accession of our slave population otherwise than by their natural increase, is essential to the continued prosperity of the South. The few whom we have met who entertain these views, speak out their sentiments freely and boldly, and contend that as a preliminary to opening this now contraband trade; existing treaties should first be abrogated, or rather an attempt made to do so, and the present laws prohibiting it should be repealed. We have not yet conversed with any who are disposed to carry out these schemes in violation of laws and treaties.

"Not long ago Governor Adams, of South Carolina, in his message to the Legislature of that State strongly favored a revival of the trade. But he invoked Congressional action as a preliminary and indispensable step. The idea met with but little favor from the public, and no action was taken upon it by the Legislature.

"The Representatives of the people of Louisiana have adopted a different, and certainly a more discreditable, mode of effecting the purpose.—They design to accomplish, in an evasive and sinister manner, what a few mistaken but candid and ingenuous class of our citizens desire,by open and legitimate means."

"MORE OF THE FRUITS."

Mr. F. A. Plants, a member of the Ohio Legislature, writing to the *Meigs County Telegraph*, of which he is editor, gives the following facts relative to a late kidnapping outrage. Mr. Plants' letter is dated February 11th, 1858.

"When the boat left Point Pleasant a number of persons took passage for a point on the Virginia side, a short distance above Galliopolis. When the boat landed at the point designated, to land the supposed passengers, and they were about to put out the plank, behold, our innocent passengers, proved to be, in fact, "negro catchers"! They instantly pounced upon the steward of the boat, on the claim that he was a fugitive slave! They produced a warrant for his arrest, and in hot haste hurried him into Virginia, and doubtless, into eternal slavery! And what was the pretense that this man was a slave? It was, that many years ago, somebody at Point Pleasant *had made a slave of his mother!* He was well known to several on the boat, and that he had been a resident of Ohio for at least *twenty years*—that for a large part of that time he had been Steward on various boats, stopping almost daily at the Point. This was not denied by his captors. But this was the convenient but diabolical instrument of the kidnapper—a warrant under the fugitive slave law; and under its infernal magic, he was torn from his frantic wife, who was on board at the time, and compelled in mute despair to see her husband snatched from her, perhaps forever, making her virtually a widow and her children orphans, under circumstances a thousand times worse than death!

From what we could learn,it seems that this man—for such he is—is a very industrious and temperate person; has been married and lived in Ohio for more than twenty years; has purchased a pleasant farm, with the design and hope of making a happy home in the country, where, humble as he must be from his connection with an oppressed race, he might, nevertheless, rear his children to honest industry, and find a resting place among them in his old age. He denied ever having been a slave, and so did his wife. But whether the act was perpetrated by mere kidnappers, with forged papers, or whether legal pirates actually used the law for their cruel purposes, can make no difference, as the crime is the same in either case, and the result to him and his family is the same. We cannot trust ourselves to characterize the transaction; but in sadness we would ask our fellow citizens, how long are such scenes to be tolerated? Do we, in fact, believe there is a Providence that directs the destinies of nations, as well as men in such a way that evil must, in the end, be its own punisher? Or are we about to vote God out of the universe—deny his Providence in the past history of our race, and insanely hope to prosper by wrong, as if we could defeat His purposes with impunity, and repeal the immutable laws of the universe by statute? Will you not consider?"

Here is a worthy, long-resident citizen of the State of Ohio. Kidnapped and borne off into hopeless slavery without resistance, and so far as we have yet heard, without any effort on the part of Ohio for his rescue. Indeed so far as we can see without a prospect of any successful effort to restore him to freedom or to punish the pirates who kidnapped him. They were ostensibly acting under the sanction of *law*, and the authority of the nation, and probably on this account there can be no redress. Indeed Mr. Plants, though deeply impressed with the enormity of the crime, and one of the supreme legislators of the State, does not intimate the possibility of a hope, that this victim of the slave trade, stolen and manacled before his own eyes has the smallest prospect of redress.—Such is the ability and will of Ohio to protect her own honest, worthy citizens!

The paper from which we copy, heads the account of the outrage, "*More of the Fruits*". A suggestive heading. This kidnapping, and the ignominious helplessness of Ohio under it,is the fruit the legitimate fruit, of our union with kidnappers and pirates. InCanada,in Austria, or Russia,where no such wicked Union exists, the victim would be released, could any one be found with hardihood to attempt such a crime, and be brought to summary and condign punishment. But under this union of professedly free with piratical States, such outrages are successful and their perpetrators and abettors honored with wealth, office, and power.

A FOREIGN REPRESENTATIVE OF AMERICAN INSTITUTIONS.

The Liverpool Albion, of Feb. 28th, contains the sad story of a fugitive slave who succeeded in exchanging republican slavery for monarchical freedom. He is in England, beyond the reach of fugitive slave laws, representing in his scarred and disfigured person the real character of our pre-eminently American institution. Our nation has never had in England an ambassador who more faithfully represented the true character of American democracy.

From the Liverpool Albion, Feb. 28th.

On Saturday afternoon a poor fugitive slave, who arrived three weeks ago at Liverpool from New Orleans, stowed away in the hull of a cotton ship, was brought to this office. The following is his own plain unvarnished tale, taken down as the narrative fell from his lips:

"My name is Tom Wilson. I arrived here in a ship called the Metropolis, Captain Foster. I am slave born; I have been under slave bondage ever since I was born. I am now 45 years old. I belong to Mr. Henry Fastman, of New York, cotton presser. I was under him for the space of seven years. Before then I belonged to Colonel Bain, of Woodford, Mississippi. There I had a wife and three children, besides having another child, which died. I was sold by Major Bairds, auctioneer, for $2,500, and was taken down to New Orleans, away from my wife and children, and I haven't seen them since. Shortly after I got there Mr. Fastman's overseer, Burke, commenced to ill use me. I didn't understand tying the cotton; it was new to me, and I was awkward, so I was flogged. They used to lay me down across a cotton bale, and give me 200 or 300 with a leather strap. I am marked with the whip from the ankle-bone to the crown of my head. Some years before I was sold from Mississippi the overseer there, because I resisted punishment once, cut my right arm across the muscle,and then had it stitched up. He did that, as he said, to weaken me, because I was too strong in the arm.

About a year and a half after I had been in New Orleans I ran into the woods. I was followed by Burke and a pack of blood hounds into the Baddenrush swamp. The dogs soon caught me. They tore my legs and body with their teeth.—Here are the marks yet. (As he spoke he turned up his trousers' legging, and exposed formidable seams, extending up the calf and above the knee joint.) Burke (he continued) rode up to me with his gun,;and shot me in the hip with 14 buck shot, which can be seen and examined at any time. The dogs continued to pin me with their teeth.—After that I knowed nothing about what they did to me for about a week.

When I got a little strong they burned my back with a red-hot iron, and my legs with spirits of turpentine, to punish me for escaping. They put an iron collar round my neck, which I wore for eight months, besides two irons, one on each leg. After that, I was watched very closely; but one night, about a week after Christmas, I ran away, and hid myself under the sawdust, in a sawmill pit, by New Orleans. I was followed by Burke, the overseer, and the dogs, but they did not find me. I crept out, and ran away, for more safety, to the Great Salt water Lake, behind Orleans, secreting myself under the bushes and vines.—There are alligators in this Lake, and as I waded up to the knees in the water,the alligators followed me, grunting and bellowing, and trying to get me. I had several times to climb up trees to escape them, but I felt safer among the alligators than among the white men. In the morning at four o'clock, I went to the wharf. On the road I came across some of the men who were out watching for me, with guns and dogs. It was just getting light. I began to whistle and sing, and walked close by them, and they paid no attention to me.

When I got down to the wharf some of the colored crew of the American cotton ship Metropolis took me on board, and hid me away among the bales. One of the colored men spit on me, and there was a search for me that day; but they did not find me, and I trembled to think I should be taken back and tortured. I was frightened, too, for the colored men who had befriended me. I was kept out of sight of the white men, and Captain Foster did not know anything about it until after the men had been paid off at Liverpool. I remained hid from a week after Christmas until about three weeks ago, when the ship came here. During the time I was secreted I was kept alive by the colored men, who had been so good to me. They brought me something to eat and drink every night. When I first landed here I was frightened at every white man I passed, and I hid myself about where I could, and begged at night for bread. I was afraid I should be taken in slavery again. I did not know I could not be a slave here."

With regard to the future, poor "Tom Wilson" said he would be very glad of a fireman's place on board a coasting steamer. When in slavery, in America, he had been hired out as a fireman on one of the lake steamers. He said he could do that work very well, and could stand any amount of heat.

From inquiries we have made we are induced to believe that the foregoing narrative, which reads like a lost chapter of "Uncle Tom's Cabin," is substantially true.

Rev. Joseph Gordon.—Rev. Joseph Gordon late Editor of the Free Presbyterian, died near Washington, Pa., on the 28th ult., of Pulmonary consumption. In this event, we are called to lament the loss of another able,fearless and self-sacrificing friend of the slave. Mr. Gordon was a Minister of the Free Presbyterian Church, earnestly devoted to its interests as a means of benefitting his fellow men, and especially for what he deemed its faithful testimony against the iniquity of slavery. For several years he was the editor of the periodical of that church, maintaining it by great personal sacrifice and pecuniarily unrequited labor. As an anti-slavery paper it was one of the best in the land; characterised by fearlessness, fidelity to truth and at the same time, catholic and liberal.—The paper under his direction was too earnest and faithful, too thorough in its identification with the outcast, to be popular, and hence to sustain it required the incessant and self-denying labors of its editor,under which he at length sunk, and some months since retired, hoping by relaxation to recruit his exhausted energies. But he gradually sunk under disease until the time of his final release. His memory is that of the just—it is blessed.

Abolition Sheets.—What the Virginians consider "rank abolition," we learn from resolutions adopted on the 8th inst., by citizens of Taylor County, Virginia, among other things they resolved

That the five Christian Advocates published in the cities of New York, Pittsburgh, Cincinnati, St. Louis and Chicago, having become abolition sheets of the rankest character, we ask our commonwealth's attorneys and postmasters to examine them, and if found to be of an unlawful character, to deal with them and their agents as the laws of our State direct.

That we ask as a special favor of the M. E. Church, North, and all other churches that may consider this country a part of their moral vineyard for the future,to send among us only such ministers as have wisdom and grace enough to enable them to preach the Gospel without meddling with the civil institutions our country.

Unfortunately for the interests of morality, the class of ministers in favor with these slaveholders is alarmingly numerous. There are multitudes gifted with just little enough of grace to be willing to compromise with the chief of sinners, American slaveholders.

Emigration.—Some of the colored people of Iowa recently held a meeting to consider the best method of alleviating their present condition and finally resolved upon emigration to Central America.

Both in the same pickle.—In Congress the other day, Mr. Case of Indiana drew a parallel between Buchanan's Message against the Kansas rebels and the language of a Royalist pamphlet of 1774, denouncing the New England rebels. The ideas and language of both are nearly identical.

Louis Napoleon whom, in fraud, deceit and tyranny, Buchanan seems to have adopted as a model, is placed in a similar literary pickle by a correspondent of the New York Times, who has been at the trouble of translating numerous passages from editorial articles furnished by Prince Louis Napoleon, when a refugee in England, to the "Pas de Calias," in which the writer breathes the most profound contempt for the repressive laws of Louis Phillippe, and eulogises, in well set periods, the free institutions of the country which sheltered the exile.

The Lecompton Question at Washington.—On the evening of the 15th. the majority of the Senate undertook to bring the Lecompton question to a vote. The minority successfully resisted, but finally both parties compromised by an agreement to bring it to vote on Monday next. The night session was spiced by some personalities between Green of Missouri and Cameron of Pennsylvania. Both subsequently apologised and nobody was hurt. The opposition desired the vote postponed that Douglass, who is now sick, might have the opportunity of speaking again before the vote was finally taken.

Who can be Naturalized?—Our national boasts of an assylum and protection to the people of all nations, is rendered ridiculous, not only by the treatment the government meets out to native born inhabitants, but also by the naturalization laws of congress. The act of 1802 now in force, provides "That any alien, *being a free white person*, may be admitted to become a citizen of the United States or any of them," &c. None other—black, brown, yellow, red or tawney—Turk, Chinaman, Indian or African can be admitted to the privileges of American citizenship. The Democratic method of deciding upon natural rights is by complexion. None but the *white* need show their faces. Such is democratic justice and liberality in America.

Central Reformer.—Mr. Pryne, who formerly conducted the *Reformer* at Ravenna, has removed his paper to M'Grawville New York, where it is now published under the title of the *Central Reformer*. The paper has a neat appearance and as formerly, is devoted to the advancement of the Gerrit Smith view of Anti-Slavery and opposition to sectarianism in religion.

Mr. Pryne in his last paper, proposes a tilt with the Rev. Brownlow of Tennessee, when he shall arrive in the North in prosecution of his misonary work. We had hoped that if this Rev. Blackguard should make his appearance, he would be permitted to strut and storm upon our northern stage, without a formal antagonist. His efforts will be harmless, as a man, he is unworthy such attention. But if anybody is to give him battle, our gritty friend Pryne is the man.

Virginia civilization.—The Richmond Enquirer of the 22d. ult., gives the following information of the way they punish women where the chivalric old Virginians make and execute criminal law.

"Sentenced.—At the County Court of Madison, Va., on Thursday last, a negro girl, 12 years of age, was tried for burning the barn of Dr. Summers. She was sentenced to have 100 lashes, 25 at a time, until all was given."

Communications.

For the Bugle.

Girard, Erie Co, Pa., March 9th, 1858.

Dear Friend Robinson; I have now completed three weeks of labor in Pennsylvania, and when I fulfil my present engagements I shall have made the term a little more than four weeks.

Wednesday evening, my appointment was in a school house, in the "Gear neighborhood". I had been invited there by two young men by the name of Gear, who have drunk in the spirit of reform and are working with earnestness and intelligence in the cause. Nothing so much cheers the heart of the anti-slavery lecturer as to see the young, giving the strength and enthusiasm of their early life to this great cause. When we arrived at the house we found a good collection of people on the outside, but the house dark and securely locked.—One of the trustees a very ignorant man, had been induced by the influence of the religion that was around, and within him, to order the house locked And when called upon for the key refused to give it up; the sectarians use the house at their pleasure. Thus a number of persons who had helped to build this house are deprived of those privileges in it, that the sectarian and the bigot are constantly, and to the full extent of their pleasure enjoying, the religion of this land is destitute of all sense of justice, and to the extent of its power, has always arrogated all privilege to itself and in utter disregard of their rights, taken all privilege from others.

Thursday evening I lectured in Brightstown. Our being shut out of the house the preceding evening, aroused the people, and from all parts they flocked to our meeting and the house was literally *packed*. Our meeting was one of great interest tho' it was most exhausting to speak in such a crowd, with very imperfect ventilation, yet I enjoyed the meeting exceedingly; and men and women, *stood* for more than two hours, in earnest and apparently unwearied attention. On an earnest request to hold an other meeting, I appointed one for the next Tuesday night and we adjourned. On Friday and Saturday evenings we had good meetings, in remote parts of the township.

On Sunday in Linesville we had the large double school house well filled in the morning, the folding doors were thrown open and the two rooms accommodated handsomely about three hundred people. In the afternoon the house was sligtly crowded, and in the evening, densely. At the close of my speaking a man by the name of Gillan, a democrat and an exceedingly ignorant and conceited man attempted some criticism of what I had said, which turned out to be a defence of the democratic party. He has always been a sort of flea in all our anti-slavery meetings in the place, and like that very active insect, is more annoying than dangerous.—The meetings on this day were of the deepest interest to me. It was particularly grateful to see friends in the congregration from Richmond, Cherry Valley, and Andover in Ohio. Some of the persons that were present on this day, were in attendance for the fourteenth time within the few weeks I have been in this vicinity. Oh how it gladdens ones heart to see such zeal, connected with intelligence in this great, and greates, of all reforms.

On Monday evening we had a good meeting in one of the school houses in the vicinity of Linesville. Attendance was good and considerable interest manifested. Well,Tuesday evening came and with it our second meeting at Brightstown. I had heard during the day, that the Methodists would be there in force. When we arrived we found the house packed in every part, so that when our company had *wedged* in there was no possibility of further ingress, or egress for those in the interior of the house except through the windows. And a man who was called out went through the window as his only possible way of gaining the outside.

Here I found three champions ready to defend *the church in general* and *the methodist church in particular*. The first was professor Williams of Allegheny college. The second, Rev. Mr. Whitely of Conneautville, and last and *least* Rev. Mr. [illegible] minister "*in charge*" of the place, the two last were "*big guns*" the latter a very small pistol that went off at half cock.

I spoke about one hour first laying down the proposition: "*Can a religion under whose influence Slavery has grown up from its infant being, to its present colossal proportions and power, be relied upon as an instrumentality for its removal?*" This proposition I argued and illustrated as well as I could, giving special attention to the position and moral character of the Methodist Episcopal Church. Before I closed, I asked the people to notice one fact in the debate, which I was sure would transpire; which was this, that neither of the gentlemen present would meet, or attempt to answer my proposition. I said in the tone and words of challenge, "They dare not touch that proposition".

When I sat down, professor Williams took the stand and stated *he had come there with no expectation of speaking that evening*. I thought this quite a compliment to me, that a *professor* should come ten miles for the sole purpose of hearing me speak. But before the meeting closed I found this, like many other pleasing illusions had faded into thin air. The professor commenced his reply by saying I had blundered at the start by saying that we might test the character of chalk by acid. If the substance were chalk it and the acid would fight, and so the character of the religion of this land is tested by its contact with the acid of Slavery.—He said in the first place chalk is not an alkali, second, an alkali and an acid would never fight but always *unite*. He said he was a chemist and stated these facts from knowledge. He then said I had "blundered in the same manner all the way through. He then turned to me and asked the names of the periodicals of the Methodist church, and who were their editors I confessed to what I deemed,a very commendable degree of ignorance,in relation to these professional matters. He then exultingly said"You see this man knows nothing of the Methodist Episcopal Church. I thought his ears would get shorter before I *got done with him*", (here the rowdies shouted). And, by the way, I should have mentioned in its place, that when I entered the house, I was greeted with a storm of laughter and mingled shouts of "Bring on the rotten eggs," "Where is the tar and feathers?" "Don't he look skeered?" &c. I had heard during the day that I was to be egged. Well, although I did not know that these opponents, of whom I had heard, were present, yet this demonstration left no doubt of the fact. It may be well to mention that the rowdies didn't egg me, but abolitionist here have done it a number of times, even at the breakfast table.

The professor made no allusion, as I had said he would not to the proposition I had argued. He made no specific denial of any charge I had preferred, but took the safer course of a general denial of the truth of my averments. He rung the changes upon infidel, come-outer, and traitor, &c. He appealed to the prejudices of the people, telling them I had "charged *them* with being scoundrels". He finally said "If the church *is proslavery* she must be so in her ministry, or in her periodicals, or in her membership.

He evidently supposed I was destitute of documents as I made no show of any but the Bugle, and he warned the people against believing any "garbled extracts from that infidel sheet".

He claimed that the Methodist ministers preached more against slavery than all others put together. That in her periodicals and her membership the Church was anti-slavery. He spoke something more than an hour and sat down.

In replying I refered to the fact that he had not touched my proposition. I again taunted them with their fear to approach it, and again asked the people to note that it would not be alluded to by one of their Reverends.

I then commenced my reply by producing their own discipline and periodicals from which I proved.

1st, That there *was slavery* in the church.

2nd, that every attempt made to get anti-slavery action by those who had desired it in the church had been defeated.

3d. That men who had favored anti-slavery action in the church had been put out of office by the General Conference, and proslavery men, or those who were under the influence of proslavery men, had been put in their places.

4th, That their ministers by position, and by consent were deeply complicated with slavery notwithstanding their anti-slavery sermons, and that there were ministers in the northern church in equally good standing who preached that slavery was of God, and no sin at all—that all their bishops treated it as innocent.

5th, That some of their periodicals, and those most numerously circulated, and most influential were proslavery; that the Northern Christian Advocate had stated that Gorsuch, who was killed, in his attempt to capture fugitive slaves at Christiana, Pennsylvania, and who was a member of the Northern Methodist Episcopal Church was an eminent Christian and "*a model Methodist*".

6th, That as it regards the membership of the church "One portion of its members hold a second portion in slavery, and a third portion, who "preach anti-slavery" stand in church fellowship with both the the former.

7th, That by *position*,every member of the church was a slaveholder and a slave propagandist.

I spoke one hour and a half, and was continually interrupted by the professor and the Reverends in the most disorderly and rowdyish manner.—When they saw I was making a strong point and was carrying the meeting, rowdies and all against them, then they poured in questions, without giving the least opportunity to answer them, sometimes all three were on their feet at a time, vociferating in the most rowdyish manner. The rowdies themselves shouted most lustily at some of my best hits. Finally before I got through, the professor had greatly moderated in his tone and began to treat me with a degree of consideration that was truly refreshing. He evidently conceived a *very high respect for my intelligence of the character and work of the Methodist Episcopal Church*.

Next came Rev. Mr. Whitely, a man of wonderfully *fresh* and genial countenance.

He commenced his speech by an attack upon a young lady who had given her testimony with some others that she had heard methodist ministers deny that there was slavery in the Methodist Episcopal Church. The occasion of her testimony was this; I had accused the Methodist Episcopal Ministry of lying, base lying, in saying that the separation of 1844 was a separation from slavery. "The denying that Methodist Ministers had ever so stated. I appealed to the audience, and this noble girl said she had heard them so state. Mr. Whitely asked "who did you hear so state?" "You, Mr. Whitely," was the prompt answer.

"Where?" asked W. "At Conneautville in the Anti-Slavery Convention, attended by Mr. Brown, Mr. Powel, and Miss Anthony." W. denied, and the lady affirmed. I then put the vote, "All who have heard these denials by Methodist Episcopal Ministers please say 'aye'". Up went a shout in which I verily believe the rowdies, themselves, from a sense of justice, joined.

Now for the speech of Rev. Mr. Whitely. I had charged and proved that the Methodist Episcopal Church was *historically, constitutionally and administratively* a slaveholding church, I called his attention to that. Up jumped the professor and said "This we admit".

Mr. Whitely's speech was somewhat over an hour long. He made no denial of the facts I had stated attempted no refutation of the reasoning I had employed, but descended to the lowest personal abuse using language which, were I to write it, you would not publish in your paper. He made no reference to my proposition, to touch which I had twice defied him. His low abuse was responded to by the rowdies, many of whom were evidently under the influence of bad whisky, with most unearthly and demonical yells, the scene sometimes beggared description. When he had closed, I arose to speak and said in five minutes all I cared to say. I summed up the points proved and admitted, and as the *"little one"* saw the meshes of truth closing round them, up he jumped and asked, "Do you believe the Bible?" I gave him a fitting answer, and went on closing up. He in his agony cried out, "Big pumpkins are hollow". When I closed, the professor again took the floor and was nearly as courteous as one could desire. He made a very able plea for the Bible; said he had no fears for the Methodist Church, but he feared for the word of God. When he closed the *"little one"* gave notice that he would reply at some future time. I asked the gentlemen if they would continue the discussion to-morrow evening. They declined but *"Small Pistol"* said he would do so as soon as he could get through with a protracted meeting. *I offered to return* and meet them. Then they all *with one consent* declined any further discussion.

Now the "little one" came forward and said it it was due to himself, and to the gentlemen who had taken part in the meeting to state how they came there. He said he wrote to professor Williams to come, and then, fearing he would not come "*he went with his own carriage and brought him there to defend the cause of Christ against infidelity.* Now it will be remembered that this professor had stated in the outset that he *came there without any expectation of speaking!* The Christian fathers of the second and third centuries held it right to lie for the Glory of God. It is evident enough, that some of their principles have survived them. So ended, at half past twelve oclock, this meeting, which, by friends and foes will not soon be forgotten. Truly, I can say with Paul, "I have fought with the beasts at Ephesus".

Of other meetings in Pennsylvania, I will speak hereafter, I must beg pardon for the length of this article,

Yours, to the end of the battle,

A. T. FOSS.

FIELD NOTES.

WELLINGTON, March 9th, 1858.

DEAR M.: On Saturday, the 27th of January, we went to North Fairfield, where we would doubtless have had some good meetings had it not been revival season among the sectarians of that place.

The Congregational meeting house was open to us, and the hospitality of our friends there, gave us a cordial welcome to their fire-sides. But the people were all engrossed in some other matters than works of practical righteousness. Two protracted meetings were in progress. The Baptists and Disciples were striving to outdo each other, in what they called the saving of souls, and almost the entire interest of the moral and intellectual part of community was absorbed by these movements. Thinking it unwise under such circumstances to attempt meetings there, we prayed to be excused until a more favorable season.

PROSPECTING AT GREENWICH.

In Huron county, we felt very much like strangers in a strange land. We had the names of scarcely any reliable persons, and you know how difficult it is to get up meetings when you have no local coöperation and no sympathy in the place.

Having learned that there was a strong infusion of the Quaker element in Greenwich, Mr. Howland and myself visited that town—at least that part which lieth on the railroad—to see what could be done there. The village was not so large as we expected, and having, moreover, no place in which a meeting could be held save a small unseated room in the tavern, we concluded to postpone operations there, until the Town Hall, which the people talk of erecting, is completed.

NEW LONDON.

On Wednesday evening Mrs. Jones and myself held a meeting at New London, a small town upon the railroad, where the prospects were not very good, and the realization no better. County Court was to commence the next day, and prosecutions had been instituted against some ten or twelve New London rumsellers for a violation of State laws, and they and their friends, and some who were not their friends had gone to the county seat to attend to the matter. Add to the *absence* of so many citizens of the place, the *presence* of a not inconsiderable snow-storm, and you have the result figured out in our small meeting in the Baptist Church.

MR. HOWLAND AT ROCHESTER.

On Wednesday and Thursday evenings Mr. Howland held meetings in Rochester—speaking at the Depot one evening, and the next at the Center. As neither of the places are very great, numerically considered, and as Mr. H does not appear to have found for a co-laborer, either at the Center or at the Depot, the one who can chase a thousand, still less the two who can put ten thousand to flight, I fear me his labors did not yield very great immediate returns.

WELLINGTON.

An appointment was left for Mrs. Jones and myself at Wellington, on Thursday evening, at which time we repaired to the Town Hall at that place, and had the room pretty well filled. The people there, like those of some other places, are many of them terribly afraid of our Disunion doctrines—not because they know what they are, but because they don't know. They regard them as constituting a kind of moral cholera, or spiritual plague, and don't venture to listen to what we have to say until they are properly provided with disinfecting agents. When circumstances are thus unfavorable, it is hard to bring conviction to the soul and we not unfrequently find in our experience that

"A man, convinced against his will,
Is of the same opinion still."

THE FIRST MARTYR IN THE CAUSE OF AMERICAN FREEDOM.

At our second meeting in Wellington, which was held on the 5th of March, we took occasion to call the attention of the people to the fact, that on that day, eighty-eight years ago, fell the first martyr in defence of American freedom.

If *he* deserves to be remembered, who by striking the first revolutionary blow, inaugurates a new state of affairs, animating by his example his companions to like deeds of resistance, and beginning a contest, which, though disheartening in its commencement, resulted in the independence of the American colonies; then should the inhabitants of this land hold in grateful remembrance the name and deeds of CRISPUS ATTUCKS, the colord hero who, on March 5th, 1770, at the head of a band of American citizens, dared to meet the British soldiery, and fell mortally wounded in the streets of Boston.

But the American people long since decided that the negro has no rights which the white man is bound to respect; so the right which Crispus Attucks would have had to their grateful remembrance had he been a white man, is denied him; and his deeds—his heroism, and his martyrdom are consigned to oblivion.

A COLLAPSE

On Saturday evening, the hall at Wellington being engaged, a meeting was appointed for us at Brighton, a place about five miles distant. After we had loaded ourselves and baggage into a sleigh, and were just about to start over there, an express arrived with discouraging intelligence. Word had got out that we were *Abby Kelleyites*, and to the ignorant, that was as terrible an affair as was the charge brought aforetime against an old woman that she did'nt believe in the Equator. It is true we had advertised simply to lecture on slavery, but what right have Abby Kelleyites to meddle with such an institution? True, we invited the people to "Prove *all* things, and hold fast to that which is Good," but what right have Abby Kelleyites to quote Paul? True, we sought to plead for the restoration of marriage to four millions of American citizens, but what right have Abby Kelleyites to concern themselves about such a matter? True, we wished to enforce Democratic principles, to honor and elevate Christianity, and by our deeds hallow the name of Our Father in heaven, but what right have Abby Kelleyites to do any of these things.

It was intimated that the private hospitality which had been tendered us, might be grudgingly bestowed, and from what we could learn there seemed a strong probability that the house granted for our meeting would not be opened, or if it was, that none would attend on our ministrations. We therefore declined going to Brighton, recognizing the right of the people of that place to believe a lie, if they choose, with the consequent scriptural promise of their damnation for so doing.

OUR LAST AT WELLINGTON.

Our last meeting at Wellington was held on Sunday evening, when we had quite as many in attendance as we expected to find, seeing there were meetings at two of the churches, with a stranger filling one of the pulpits, who, I understood, was to communicate the manner in which a recent revival was got up in Painesville.—Though on Sunday night we had a smaller audience than on any preceding evening, yet it was far better in quality.—there were more adult thinkers, and fewer restless juveniles. We scattered among them our last instalment of humanity's seed wheat, and then left, with the hope that the harvesters, in their appointed time, will bring thence their sheaves with them.

B. S. J.

MEETING AT DEER CREEK.

FRIEND ROBINSON: The following resolutions were voted upon and unanimously adopted by the citizens of Deer Creek and vicinity in a meeting assembled for the purpose of considering and maturing some plan to counteract the gross insults that are accumulating upon the people of Ohio and the colored people more especially.

The late bill in the Ohio Legislature which provides so *mercifully* for the colored people was handled without gloves as well it should be.

There was also a vote taken at the close of the meeting that required J. D. Johnson, acting Secretary, to forward the resolutions to the Editor of the Bugle for publication. They are as follows:

Resolved, That we recognise no power to trample upon our rights from whatever quarter it may come and will plant ourselves upon the Declaration of Independence as the broad basis of human liberty that defies compromise and hurls all wicked and unnatural legislation forever from our sight.

Resolved, That this government is in the hands of traitors and tyrants that are controlled by dishonest and despotic motives and we therefore consider ourselves morally bound to trample under our feet all wicked and tyranical laws whether they come up in the shape of state or federal codes or decisions.

Resolved, That it is the duty of the people of the North to hurl defiance at the fugitive slave bill, the Dred Scott decision and hold in utter contempt all forms of oppression that now curse our land.

Resolved, That Kincaid's bill is loaded from center to circumference with the most degrading and loathesome characteristics of human depravity, and therefore should be regarded by all civilized people as an insult that requires the keenest censure and the most unqualified condemnation.

In addition to the above W. F. Holliday offered the following which was adopted:

Resolved, That the colored people of Deer Creek will never submit to the provisions of Kincaid's bill but will rather meet the point of the bayonet and the cannon's mouth, and fall fighting for their rights and their honor, than submit to such infernal outrage.

J. D. JOHNSON, *Sec.*

A NEW ASSOCIATION.

According to announcement a number of the friends of Horticultural and Agricultural improvement convened in the Town Hall March 13th and organized by appointing B. Bown Chairman, and Joe. Fawcett Secretary. The object of the meeting was then stated by the President, when various individuals expressed their sentiments relative to the expediency of combining agriculture and mechanics with horticulture. After a free interchange of sentiment it was moved that the society confine itself exclusively to Horticulture, which motion was decided in the negative. After which it was unanimously resolved to combine the three great industrial branches of Horticulture, Agriculture and Mechanism.

On motion a committee of seven consisting of B. Bown, John Gordon, E. Bonsall Jr. Mrs. Cornwell, Mrs. Robinson, Geo. Satterthwait and Jos. Fawcett was appointed to draft a constitution to be presented to the next meeting.

On motion adjourned to meet on Saturday March 20th, at 2 o'clock P. M. in the Town Hall.

BENJ. BOWN, *Chairman.*

J. FAWCETT, *Secretary.*

ELISHA KENT KANE.—A Biography, by William Elder. 1 Vol. 8vo, pp. 416. Childs & Peterson, Philadelphia.

The distinguished subject of this memoir, not less than the reputation of his biographer has justly raised public expectation in reference to this work. Now that it has appeared, its character is such as to promise it success, despite the trying ordeal which this expectancy has created. Dr. Elder has carefully studied his subject, and searchingly analysed his remarkable, physical and moral character, and finally given us the results of his labor, in a clear, fresh, forcible and fascinating narative. With a happy judgment, he has seized upon such incidents as give us an idea of the whole breadth of Dr. Kane's character. We see him not merely as the hero of undaunted courage and indomitable energy, but also the man of noble aspirations and most kindly sympathies. The sketch of some of these gentler traits of his character are presented with a delicacy and pathos well befitting the subject. His veneration and constant regard for his mother and his halting in the most anxious and laborious part of his career, to watch for months by the dying bed of "little Willie," show both his heroism and his disinterested self-forgetfulness in a more admirable light, than even his almost fabulous contest with Mexican robbers and the Artic elements.

We confess we were constrained to wonder that a man of so humane impulses and noble aspirations should be induced by the force of personal ambition or the promptings of a false patriotism, to embark so zealously in the unjust and piratical war our country waged upon Mexico. When subsequently his biographer informs us that eventually he became convinced of that injustice, and that no considerations could have induced him to repeat his personal services in the war, we feel relieved; and a dark cloud is dissipated from his memory. "In addition to the biography proper, the work is enriched with an Appendix, containing letters of personal recollection from three of the survivors of Dr. Kane's party, together with the "Obsequies," prepared by direction of the City Councils of Philadelphia, as a permanent memorial of that long funeral triumph with which a nation conducted him to his tomb."

Messrs. Follett, Foster & Co., of Columbus are Agents for the work in Ohio.

CONCERT.—On Thursday of last week, Ossian E. Dodge, of Cleveland, gave one of his inimitable concerts in the Town Hall. His selection of pieces was excellent, both sentimental and humorous and the entertainment passed off delightfully.—We were glad to see that Mr. Dodge obtained a few subscribers to his paper, *The Literary Museum*, published in Cleveland. It is worthy of patronage.

Miscellaneous Summary.

Senator Douglas is proscribing the Washington *Union*. The Peoria *Transcript* publishes the following:

WASHINGTON, Feb. 27.—*Dear Sir:* Accompanying this please find a prospectus of the Washington States, *the only Democratic paper now published in the District of Columbia.* I should esteem it a particular favor if you would exert yourself to obtain as large a list of subscribers in Peoria as possible. Yours truly,

STEPHEN A DOUGLAS.

The *Transcript* says between twenty-five and thirty subscribers were immediately obtained for the *States* on the strength of the above recommendation.

Mr. Joseph H. Harris, formerly of Richmond, Va., was recently murdered at New Providence, Tenn., by a slave of Wm. Gray. Mr. H. was sitting in his office reading, when the fellow approached and buried an axe in his head. After repeating the blow and thrusting his victim's head into the fire, he set fire to the office, but the flames were soon discovered and suppressed. The murderer was arrested by the Sheriff, from whom he was immediately taken by the citizens of Clarksville. A committee of twelve having been appointed to try him, found him guilty, and he was hung on the spot, after confessing his guilt.

PLEASANT VARIETY!—One of the Sunday papers, *The Atlas*, in its last issue, records in one column its approval of the Religious Revivals now so extensively prevailing, in another its joyful acquiescence in the revival of the slave trade at the South, and in another its pleasure in anticipation of the success of the Lecompton villany! The editor probably imbibed his ideas of religion from the *New York Observer*, or from the pulpits of which that paper is a fit echo.—*A. S. Standard.*

The Passage by the Texas Legislature, just adjourned, of an act calling for a Southern Convention to dissolve the Union, and appropriating $10,000 out of any money in the Treasury to defray expenses, in the event of the rejection of the Kansas swindle by Congress, is a rich joke, when it is considered that the State is compounding with her creditors. The Treasury of Texas don't contain ten thousand dollars, or ten thousand cents. These are the fellows who want the Union dissolved, if Kansas is not forced into the Union under a repudiated swindle for a constitution.

BARON MUNCHAUSEN.—Miss Brewster (daughter of Sir David,) in her "Letters from Cannes and Nice," says: "Baron Munchausen is at Nice! My father met him at a pic-nic the other day, and heard from him the history of his celebrated namesake. One of his ancestors had a chaplain who was famous for 'drawing a long bow,' told, in fact, the most false and extravagant stories. His patron, the Baron of those days, wrote a book out-Heroding Herod, being a collection of still more marvellous adventures for the purpose of shaming the priest, for which laudable design he was punished, by having his own name held up to posterity as *the story-teller par excellence.*" This shows that it is very dangerous to lie, even in jest. The Munchausens are a Hanoverian family.

J. B. Gough, the great Temperance lecturer, has commenced legal proceedings against Dr. Lees, of Leeds, England, for an alleged defamation of character; and the trial it is expected, will shortly come on in the Law Courts in London.

MISSOURI.—Old Murphy, as he calls himself, a wealthy planter of Platte County, said that he had always done his work by slave labor until the last year, and that slavery was all right; but it cost more than free labor, and therefore he had sold his slaves, and many of his neighbors were doing the same. He also said that every week two or three runaways were arrested in his neighborhood.

THE FLORIDA WAR.—George Copway, the Ojibway chief, and eleven other red men now in Washington, have recently proposed to the Government to send a deputation of three of their number to Billy Bowlegs, for the purpose of convincing him of the folly of resisting the United States, and inducing him and his followers to emigrate peacefully to a new home in the West.

Advices from Tampa, Florida, state that Billy Bowlegs had sent his negroes to the fort there, to say that the Indians were willing to emigrate.—Bowlegs had sent for Jumper to hold a talk. If this proposition is accepted it will most seriously affect the prosperity of Florida, which has flourished for years on the patronage and expenditure of the Billy Bowleg' war.

UNITED STATES TROOPS.—Army recruits are being sent off from the depot at Governor's Island in considerable numbers. About 300 left last week for Jefferson Barracks, Mo., and about as many more will leave in the course of the present month, probably direct for Fort Leavenworth.

THE EVIDENCE HERE.—Mr Green arrived from Kansas on the 6th, bringing with him the Journal of the Lecompton Convention and the evidence taken before the commission appointed to examine into the alleged frauds on the 21st of December and 4th January. The investigation reduces the legal vote on the Constitution to about 2,300. The depositions of the Judges of the Election at the Delaware Crossing, that but 43 votes were polled there, instead of 379, are a part of the evidence.

Mr. Green we are told is a slaveholder, and was anxious to put the document into the hands of Mr. Letcher, of the Committee appointed by Congress to investigate the matter; but he was informed that the subject was already disposed of, and the Committe ready to report.

The Lecomptonists are determined not only to shut their eyes to the Truth, but to keep it, so far as they can, from the public.—*National Era.*

The Secretary of War has issued orders for the preliminary movement of all the troops upon the borders, to concentrate at Fort Leavenworth forthwith, prior to taking up their line of march from that station to Utah as soon as the season will permit. All the troops in Kansas will be ordered to Utah. The failure of the Army bill produces this glorious result.

Adin Ballou, of Hopedale, Mass., hopes to prepare and print in the course of the ensuing Spring, a tract entitled, "Christian Non-Resistance *vs.* Border-Ruffianism: or how Kansas might have been triumphantly settled as a free State, on Peace Principles."

A SPUNKY FRIEND—"ALL IS NOT GOLD THAT GLITTERS."—Queen Victoria has placed T. B. Macauley in the British Peerage, having granted him a patent of nobility. His adherence, in the new edition of his History of England, to the charges he formerly made against Wm. Penn, after they had been thoroughly examined and refuted, proves that she has not made him a nobleman.—*Friend's Review.*

SHEM, HAM AND JAPHET.—The Count de Noe, one of the prominent men of the State under the monarchy, has just died at Paris, at an advanced age. The Count de Noe, (Noah, in English) dated his paternity almost to the day when the ark found a resting place on Mount Ararat. He had three illegitimate sons, whom he called after Noah's sons, Shem, Ham and Japhet.

BAD STATE OF AFFAIRS.—The New Orleans Delta says that there is a movement going on in that city having for its object the introduction of the custom of ladies carrying fire arms—small pistols, such as are known as vest pocket pistols, and which can be stowed, without incumbrance in the pocket of the fair shooter's dress, in order to protect themselves from ruffian violence and insult. The True Delta cordially endorses the idea.

A NEW IDEA.—A curious account of a regular "Emigrant Aid Society," for the benefit of the burglars and pickpockets of London, and other British towns, appears in a recent number of the London Police Gazette. The entrance fee is five shillings, and the regular payments are one shilling per week. The advantages are, the furnishing of passage money for any member to America or to Australia whenever he gets into trouble—the feeing of counsel on trials, &c. The stated meetings of this *very benevolent* Association are held at the Three Cranes, Whitechapel, and on a recent evening 125 members joined. These are strange times.

TUSCUMBIA A LITTLE "RILED."—That great village known as Tuscumbia, down among the colored races, in the amalgamating State of Alabama, appears to have drained the cup of patience to the dregs and must now strike somebody or "spile." A cotemporary quotes from a newspaper (!) printed in Tuscumbia, the story of a boy named Harlan who it says is a Pittsburgher who has been driven away from Tuscumbia delights and printer's ink, because the Mayor of this city in the discharge of his official duty has put Geo. Shaw, charged with kidnapping, into a safe room in the jail. The paper of Tuscumbia appears sorely exercised, so much so that we are sure its editor must be a poor fellow who never yet owned a "nigger" and who is working his way up among the aristocracy by his zeal, like Senator Johnson of Tennessee, who worked as journeyman tailor until he was able to buy his fellow workmen and set up for congress. The newspaper however says:

"For the information of those who have Mr. Shaw incarcerated in the Pittsburgh jail for performing an act which the law recognizes and justifies, we can state that Mr. Raglan, although he put no restraint whatever upon Wash until the news of Shaw's arrest and imprisonment reached him, and came to his (Wash's ears through young Harlan, as it is believed; he then put him in the Huntsville jail for safe keeping.

"Mr. Raglan authorized us to say to that truthful sheet, the Brunswic (Mo.) *Journal* and all the balance of Wash's white friends, that if they will pay him twenty five hundred dollars they can have Wash—and he can then marry just as many white women as they wish. No doubt the abolition stock would be improved by such a cross."—*Pittsburgh Gazette.*

OLE VIRGINNY NEBER TIRE."—If the scene of the following item, which we cut from the Wheeling Intelligencer was located anywhere save in Virginia, we should doubt its truth. As it is, we credit the tale fully. The Intelligencer says:

"We saw yesterday, going up toward the upper ferry, a team of four animals—a horse, a pony, a mule and a bull. The horse had the heaves, the pony was blind, the mule was lame, and the bull had no provision for fly time. In the wagon, which was an ordinary one, there sat a white man, a crippled nigger, and a tame skunk, frailly bound with a wisp of straw. The white man held the lines, the team held its own, and the nigger held the skunk, and they all moved forward. To make this worthy of its place, it is essential to say that it is true."

The State election took place in New Hampshire on the 6th inst. The Republicans swept the board, electing their Governor by an increased majority, and carrying both branches of the Legislature.

FARQUHAR HOUSE.

EAST END OF MAIN STREET,

Salem, Columbiana County, Ohio.

W. W. ALLEN, Ag't, C. Carry, *Clerk.*

☞Passengers conveyed to and from the depot free of charge.☜

Pittsburg, Fort Wayne & Chicago Railroad.

WINTER ARRANGEMENT.

GOING WEST.	1ST. EXPRESS.	2D EXPRESS.
Leave Pittsburg,	6,30, a. m.	3,15, p.m.
" Enon,	7,30,	4,14
" Columbiana,	8,09	4,50
" Salem,	8,34,	5,14
" Alliance,	9,22,	6,01
" Crestline,	2,00 p. m.	10,20
Arrive at Chicago,	4,40 a m.,	9.00
GOING EAST.	2D EXPRESS.	1ST EXPRESS.
Leave Chicago,	5,45, p. m.,	6,00 a. m.
" Crestline,	12,55,	10.05
" Alliance,	4,34	2,34
" Salem,	4,57	4,00
" Columbiana,	5,24	4,25
" Enon	7,05	5,17
Arrive at Pitts'g	9.10	7.20

J. N. MOORE, Superintendent.

October 17, 1857.

J. Deming & Co.,

Have just received a good stock of CHOICE

GROCERIES,

consisting of nearly everything kept in our line of trade. We call particular attention to our

SUGAR, COFFEE, AND CHOICE GREEN AND BLACK TEAS.

We buy for Cash and will sell cheap.

WANTED.

3000 bushels prime dried apples for which the highest market price will be paid.

☞Cash paid for Butter and Eggs.

J. DEMING & CO.

Salem, Oct., 14, 1857.

Geo. W. Manly,

AMBROTYPE AND

DAGUERRIAN ARTIST

SCHILLINGS' BLOCK,

Main Street, Salem, Ohio.

Salem, June 23, 1855.

The New York

STEAM SAW-MILL

AND

MACHINE COMPANY.

CAPITAL, $250,000.

This Company has been organised with the above capital for the purpose of supplying the demand for the

Combination Portable Steam Saw-Mill.

AND OTHER IMPROVED MACHINERY.

They have purchased the entire machinery business heretofore carried on by J. M. Emerson & Co., also the Montgomery Works at Yonkers, on the Hudson, near this city, and with the experience and facilities combined in its organization are prepared to furnish machinery of all kinds at more liberal rates, than has ever been offered at any other establishment.

THE COMBINATION SAW MILL was patented October, 1856, and is now generally acknowledged to be the cheapest, most practical, and efficient lumber manufacturing machine in the world A large number of them are in successful operation in different sections of the country, Canada, Cuba, and South America, and wherever their merits have been tested they are being adopted by lumber manufacturers in preference to all other mills.

The following letter expresses the general opinion of those who are using the Combination Mill:

MESSRS. EMERSON & CO.: Gentlemen: I have tried the saw-mill purchased of you and will say that it performs well, and more than meets my expectations. I am well pleased with its performance. I set it up on a small stream that afforded constant water about as thick as my little finger, which was much more than sufficient to supply the boiler. We are able to cut 3,000 feet of beautiful lumber in 12 hours, with something less than one cord of wood. It is the very thing we have so much needed in our country for a long time.—With a little trouble and expense, we are able to move it from five to ten miles per day, and set it up in the heart of the timber, which saves the great burden of hauling the logs a long distance to the mill.

Yours, Respectfully,

JESSEE KERR, JR.,

Louisville, Tennessee.

The Company have purchased LUND'S PATENT FEED ARRANGEMENT, which is illustrated and described in the Scientific American for October 24. This adds greatly to the efficiency of the mill.

The COMBINATION MILL, with all the recent improvements, and steam power of 15 horses, is capable of sawing from 3,000 to 4,000 feet in twelve hours, and is sold for $1,650.

The New York Circular Saw-Mill

Is manufactured only by this Company. It is of superior construction, and sold for twenty-five per cent. less than other mills of no greater capacity. A mill with 36 to 54-inch saw can be sold for $150 to $500, and with a 20 horse engine and boiler is sold for $2,200.

STEAM ENGINES and BOILERS; ENGINES of from one to 100 horse power; LOCOMOTIVE, TUBULAR, FLUE and CYLINDER BOILERS furnished at greatly reduced prices from former quotations.

Drawings with plans and specifications for buildings and machinery furnished gratis to our customers.

Competent mechanics are sent out to put up and set in operation our machinery, when required.

We also manufacture

Shingle Machines, Planing Machines, Auger-Mills, and Machinery in General.

Special attention paid to getting up SHAFTING and PULLIES for manufactories, and all kinds of MILL-WRIGHT WORK.

This Company are selling in great numbers a PATENT CONICAL BURR-STONE MILL, for flour, corn meal, and all kinds of feed, which is pronounced by experienced millers, both in this country and Europe,

THE BEST MILL EVER CONSTRUCTED.

It will grind more grain in the same time, and with half the power, of any mill of the same price in the market.

We also furnish other styles of GRIST-MILLS, when required.

J. M. EMERSON & CO., *Agents.*

No. 371 Broadway, New York.

Botanic Medicine,

HIGH-STREET, SALEM OHIO.

MRS. C. L. CHURCH, takes this method of informing her friends, and the public, that she has permanently located on the North side of High-st., between the Canfield road and Lundy-st., where she intends keeping a general assortment of BOTANIC MEDICINES, carefully prepared by herself and warranted free of all deleterious substances.

Salem, Ohio, April 19, 1856.

PITTSBURGH WATER CURE.

This institution for the Cure of the sick, is situated on the Ohio River and Ohio and Pa. R. R., 10 miles West of the City at

HAYSVILLE STATION.

All kinds of disease successfully treated. For particulars Address either of the physicians, Box 1304 Pittsburgh, Pa.

S. FREASE, M. D.
H. FREASE, M. D.
MRS. C. P. FREASE, M. D.

April 13th, 1856.

HANDSOME BUILDING

SITES IN SALEM, OHIO.

I am now prepared to sell those DESIRABLE LOTS, on Lisbon Street, opposite the dwellings of Messrs. Wright, Jones, Hillman, &c., &c. Enquire of John Deming, or the subscriber.

BENJAMIN BOWN.

I offer, also, for sale the Farm where I now reside; being 130 Acres, well improved, well watered and in good condition, 2½ miles South of Salem, on the Lisbon Road.

Aug. 23. tf BENJAMIN BOWN

The Celebrated Steel Pens, No. 708,

Manufactured by Joseph Gillott, for sale wholesale and retail, by

J. M'MILLAN.

Salem. .24, 1857.

GOODS AT GREAT BARGAINS!!

Should you want Coats, Pants, and Vests, Ready Made or Made to Order, call at

HEATONS.

Should you want Cheap Stella Broche or Bay State Shawls. Call at

HEATONS.

Should you want a Good Brush Hat or Cap, call at

HEATONS.

Should you want a good bed call and get the Ticking, Feathers, or Husks at

HEATONS.

If you want Cheap Sugar and Molasses, call at

HEATONS.

If you want the Best Black and Green Tea, call at

HEATONS.

If you want the Best FLOUR made in Wayne County, from White Wheat, call at

HEATONS.

In short, we have a good assortment of Goods of every variety, that will be sold lower than you can find them in Salem, if you want to buy Goods for Cash. The place to get more than the worth of your money, is to call at

HEATONS.

Jan'y 23, 1858.

WINTER OF 1857,

BARGAINS UNPRECEDENTED!!

GREAT REDUCTION IN PRICES!!

J. & L. SCHILLING

Beg leave to announce the opening of their new *and large stock of Fall and Winter Goods*, which, owing to the great financial crisis and the general crash amongst Eastern Manufacturers and Jobbers, they are enabled to offer their friends and patrons at greatly reduced prices. All those who want *Extra Cheap Goods*, of the Best Quality and Latest Styles, will find it to their decided interest to call soon at the

"CHEAP CORNER."

and make their selections while the Stock is yet fresh and the assortment good. The Ladies will find us on hand with a Splendid Line of Plain and Figured French Merinoes, Plain and Fancy Dress Silks, All and Half Wool Cashmere Plaids, Valencias and Poil De Chevres, Coburgs and Alpaccas, Madonna Cloths and Debeges, Delaines, Ginghams, Prints,
Also, much the largest
and cheapest lot
of

Broche, Bay State, Watervliet and Gentlemen's SHAWLS

Ever offered in market. Dress Trimmings, Embroideries, Laces, Gloves, and Hosiery, in endless variety BONNETS and BONNET RIBBONS,

LADIES' & GENTS' CHENILLE & WOOLEN SCARFS!!

A GENERAL STOCK OF NOTIONS AND FANCY GOODS.

Brown and Bleached Sheetings and Shirtings.—Of Men's and Boys' Pantaloonery we claim much the best assortment ever offered in the Salem Market, and at prices full *twenty per cent. less.* Bed-Blankets, so Cheap that none need be without them. All Wool, Half Wool and Cotton Ingrain and Venetian Carpets, at extra reduced prices. Wall and Window Paper, also, Green Gum Cloth and Transparent Window Shades and Fixtures in Great Variety.

CHINA, GLASS AND QUEENSWARE,

A full stock embracing all the new patterns of the season at *prices defying competition.* A full supply of

Family Groceries,

of the Be

☞Feeling thankful for past favors, we only wish to add, that as we are the only firm in Salem, that has visited the Eastern Markets, since the great decline in the prices of goods; we are also the only House that can give you the advantage of that reduction in your purchase.

Feeling satisfied that we have not only the Goods to accommodate your wants, but also at Prices, highly complimentary to the CHEAP CORNER, we solicit an early call.

Yours, Respectfully,

J. & L. SCHILLING.

CHEAP CORNER, Salem,
December 5th, 1857.

ENOS L. WOODS & CO.

Steam Engine Builders,

ALLIANCE, STARK COUNTY, OHIO

Engines of the best patterns built to order, on very reasonable terms.

June 21, 1856.-1y.

GROCERY & PROVISION

Store.

J. M. THOMPSON keeps on hand a full assortment of all kinds of Groceries; Sugars, Coffee, Tea, Molasses, and Syrup; also Bacon, Fish by the barrel, half barrel or pound; Flour, Rice, Cigars, Tobacco, Soaps and Burning Fluid. He is receiving fresh Goods from the East and West nearly every day, and can and will sell as low as any other establishment in Town.

N. B. Western Reserve Cheese constantly on hand and for sale.

☞Cash paid for Eggs.

Salem, May 30, 1857.

THOMAS SHARP] [HENRY KING.

SALEM IRON-WORKS,

Salem, Columbiana County, Ohio.

SHARP & KING,

Manufacturers of Improved Steam Engines for all purposes; Steam Boilers of every description; all kinds of Mill Gearing; Iron Planers; Engine Lathes; Upright Drills; Gear-cutting Machines, &c., &c.

Gear-cutting done to order on New and Improved principles.

We Manufacture "Superior Engines" and Machinery for Saw-Mills, with which ordinary hands can cut more Lumber, with less expense for operation and repairs, than can be done with any other kind of Mills.

Particular attention given to the construction of Machinery for Flouring Mills—both Steam and Water.

We have provided ourselves with a Gear-cutting Machine, which enables us to cut gearing 6½ feet in diameter—and under,—and 10 inch face,—and under—also to fill core wheels and dress the teeth with the same machine, which insures accuracy and uniformity in the teeth. Dressing cogs in this way is less expensive and more accurate than doing it by hand. We will warrant our gearing to run almost as still and smooth as belts. A good assortment of Gum Belting, always on hand at the lowest prices.

☞Cash paid for old Iron, Copper and Brass.

March 28, 1857.-1y.

D. WALTON,] [E. WALTON

D. WALTON, & SON,

SALEM, COLUMBIANA COUNTY, OHIO

DEALERS IN ALL KINDS OF STOVES.

Also, Manufacturer of Tin Ware, Stove Furniture, Pipe, &c. A great variety of Japaned Ware and Toys.

☞Old Copper and Brass, and Old Iron and Rags taken in exchange.

Salem, Sep. 27, 1856.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

Miscellaneous.

From the London Monthly Magazine.

THE LOVE-CHILD.

(*Continued*)

I was bewildered—the sixpence lay glittering in my open hand, and while I stood gazing at my mysterious benefactor, who had now gone on, Seth Holloway, one of my companions, made a successful grab at the coin, and started off at full speed with his twin brother Bob and one of his cousins, whose name I forget. My first impulse was to run after Lavolta. Hearing my frantic exclamations, he turned round before I had proceeded half a dozen yards, and perceiving at a glance the posture of affairs, he shouted loud enough for the delinquents to hear him, "Very well, young gentlemen." Then dropping his voice, he said to me, "After them, Tadpole; let me see you catch them; knock it out of the rascals, and a whole half crown shall be ready for you on Monday next at Cuddiecombe. Hallo! my lad! no snivelling!"

"Away I went at my best pace, and after a chase of nearly three quarters of a mile, I began to gain so rapidly on Seth, who was a fat, burly little blackguard, that seeing I should soon be up with him, he adopted the mean device of sending his brother on with the sixpence, while he and his cousin faced about, and prepared by force of fists to cover Bob's retreat. This, of course, could not be done without a fight, in which, however, I was so terribly thrashed, that when they withdrew, I had neither the heart nor the strength to dog them. After lying where they had left me, coiled up like a sleeping cur, at the foot of the mile-stone, for nearly an hour, bitterly bemoaning my lost opulence, I was picked up and perched, against my will, on the summit of the stone by Blue Peter. On my making two or three impotent hits at his face for disturbing me, to my deep indignation Blue Peter laughed. He then stepped back a couple of paces, and in a more serious tone than it was his custom to assume, even on the most important occasions, he thus addressed me, "Of all the cantank'rous, resolute, wilful young badgers I ever came athirt, thee'rt out-and-out the worst. Instead of a kind hand and a civil word, thy best friend can get nothing from thee less than a snap and a growl. But there—it's the fury of a grandmother that's spoiled thee—so I suppose we must put up wi' thee—but I'd as soon live with a hedge hog—mind me."

Blue Peter's serious tone touched me, and I began to whimper. "Well! come! don't be a fool," said the kind hearted fellow, "but let's hear what it's all about, and see if we can't mend it."

As well as my sobs would permit, I told him of Lavolta's generosity, and Seth Holloway's turpitude. I ever admitted that I had been licked, but added, that the first time I caught Seth or his cousin alone I'd prove pretty soon who was the best man. Blue Peter condoled with me, and after having stated he had heard all about my hiring with Farmer Belroy, and its consequences, he most earnestly urged me to go at once to Cuckold's Haven field, and resume my vocation. In reply, I dwelt with emphasis on the consequent restriction of my freedom to a solitary area of four acres, totally destitute as I should be of all interest or amusement—being forbidden even to do any more than merely frighten the pheasants. Peter frankly admitted that so tyrannical an inhibition was altogether insufferable—human nature could not stand it; and when I mentioned to him the stern behest I had received on the subject, he observed it was quite prudent for Farmer Belroy openly to discourage the destruction of the privileged birds which devoured one half of his crops, but the more of them I could wing on the sly, the better he would be pleased. "Now," added Peter, "do you be off to your berth, lad—Belroy won't ha' missed you, for I saw him start for Cuddiecombe market before the sun rose—hide patiently in the field all day—if the pheasants should come down, don't pelt 'em—keep quiet—and about dusk I'll look in and show you some sport. As to the sixpence, don't fret about that; look ye, lad—here's a shilling; go to business, and at dusk it shall be three—thee canst lick Seth and his cousin at thy leisure."

I began to feel that, notwithstanding my recent calamity, I was rapidly rising into importance. Blue Peter had talked of giving me a shilling, and Lavolta had estimated me at no less than half a crown! that is, if I could replevy my sixpence from Seth and his assistants. I had been unsuccessful to be sure, but that a bare possibility should be held out to me of compassing the possession of such a sum, made me feel big, and tempted by Peter's promise, I hurried off to my field. There I found little Agnes weeping most bitterly. She had brought my breakfast, but couldn't find me. In the innocence of her heart, she had imputed my secession from office to her non-attendance with my meals. She begged to explain, with winning simplicity, that her father, who rigidly prohibited her from holding any communication with his servants had, on discovering the fact of her bringing me—his scarecrow—a dinner, locked her up for three days. She had, however, taken the opportunity of his first absence from home, to wheedle the servants—in short, she had succeeded in bringing me my breakfast.

I had lots to tell her, and the forenoon passed very pleasantly, for we blubbered in unison.—About noon, the dairy maid, whom I had ventured to call Molly, but whose real name it appeared was Dolly, arrived with my daily bacon and its accompaniments. She hurried little Agnes off, protesting that there would be barely time enough to get home and lock her up, before her father's return. Agnes, by accident, left her blue waist ribbon; and having no better strong box in which to dispose of the valuable, I stuffed it into the deserted nest of a bush magpie.

Soon after sunset, the tarred and broad brimmed straw hat of my friend Blue Peter gleamed above the fence. In externals he was a perfect antithesis to a poacher. On the questionable authority of having performed a couple of voyages—one to and the other *from* New South Wales, with an interval of seven years between them. Blue Peter invariably wore the costume of a sailor. His trowsers were so loose, that he could with perfect impunity bestow a hare in each leg. On approaching the spot where I stood, he produced from beneath his jacket a small canvass bag; this, as I speedily found, contained a little half-bred cock, with a dull dun breast; belly and back, a white tail and light copper colored hackles, and a brilliant rosette to match on each wing. His eye, beak, and legs were all intensely black.—Blue Peter kept him constantly in complete fighting trim, but not with a view to the pit, for the bird was a craven. He might perhaps have been proof against natural spurs, but one touch of the steel settled him. If he did not kill his cock at the second or third stroke, he was sure to be beaten. Still he had frequently been entered in a main, on the ground of his wonderful agility and precision; if his antagonist, however game, happened to be clumsy, it was two to one that Blue Peter's bird gave him "cold pudding." Mousey—that was the rascal's name—had killed oftener, and been beaten oftener, than any other ten birds in the county; still he looked as fresh, clean, and scathless as though he had passed his whole life at "a walk;" in fact, he had never received any punishment—always turning tail, as he did, at the first scratch he received. Of late he had become utterly useless in the pit; for experience had taught him wisdom, and he would not even face an enemy whose heels were armed. Still he was a merry, bustling, foppish, conceited little fellow, and suited Blue Peter's purposes much better than a bird of more sterling qualities and less astonishing agility. He struck out like lightning, and the touch was equally as fatal.

The poacher, after having poised him, laterally for a few moments on his palm, took him in both hands, and threw him gently on his clipped wings. The little Bobadil came to the ground brim full of pride, and assuming the most gallant attitude imaginable, instantly uttered—not that prolonged drawl, by which mere dunghills are distinguished—but a sharp, shrill, brief, business-like note of defiance to all within hearing. His challenge was directly answered by a cock pheasant in the copse. "Tuck, tucca-tuc; tuck, tuck, tuck!" responded Mousey, as though he were amused at the presumption of the unseen champion, whom he thus brought to fly into the arena.

Blue Peter and I had already retired behind a tree. The pheasant, on alighting, commenced a crow which he was not allowed to complete; for Mousey springing at him, while the gallant victim was in the act of annunciation, entered his head at one eye, and brought out the cold keen point of his steel spur at the other. Blue Peter immediately ran forward, twisted the sprawling, struggling pheasant's neck, and threw the carcase to his little assassin. Mousey, as soon as its convulsive struggles had ceased, leaped upon it, and crowed with rejoicing emphasis. At its second repetition, the appeal was answered and presently another pheasant, as Blue Peter observed, "volunteered to do the agreeable." He was speedily murdered; but not before—to quote another observation of my friend, "he had fetched Mousey such a wipe on the cock, as made him look over his left wing, and begin to consider." The pheasant, however, fell from the force of his own blow, and while attempting to get back his leg from among his long wing feathers, through which it had passed, the little gladiator finished him.

We should have had more sport, had not something occurred in the copse, which induced Peter to pick up the pheasants, thrust them desperately with his foot into the heart of a blackberry bush, catch the cock, plunge him into the canvass bag, hurl the latter beneath the underwood which fringed the ditch, and prepare to make off.—"There's a keeper in the sling," said he, "and take whatever course I may he can get me under his fore-foot; mind your eye, and don't stammer if questioned." As he was retreating, I ventured to mention my shilling; and he intimated by one gesture, not only that he had not forgotten it, but that he felt perfectly conscious of its importance, and drawing the desideratum from his pocket, tossed it at my mouth; I caught it between my teeth, and in an instant, lodged it safely under my tongue.

The keeper did not think proper to intercept Blue Peter; but made directly towards me—it was Ezra. He looked with evident anxiety at my leg, and with the utmost sincerity expressed his satisfaction at perceiving that the punctures made by the shot were rapidly healing. His wife, he said, was spinning two pair of stockings for me—luxuries which latterly, during hard frosts, I had frequently invoked, but could not achieve. I was bare footed; and it occurred to me that the use of stockings would necessarily entail the purchase of shoes. This I mentioned to Ezra, and he promised to provide me with a pair; that is, if I would avoid bad company, and be ambitious. I didn't know what he meant. "Why here," said he, "I've just caught you hand in glove with that rascal Blue Peter, my brother-in-law;—a little chap of such promise to play scarecrow to a bit of a farmer too! It an't decent mind me, in a lad that's cute. Why, t'other night I could have sworn 'twer a fox, or else, of course, I shouldn't ha' shot; and they do say, there yeant a beast in the field, from a bee to a bullock, that you can't mimic—birds included. I should like to hear you crow!" Ezra's manner was so open that it imposed upon me, and I obliged him. The challenge was immediately answered by little Mousey, from his bag beneath the bank. I had fallen into the snare.

Ezra soon brought Mousey to light. "I were sure o' this," said he, wringing the poor little cock's neck; "where has he put the pheasants?" Unconsciously I looked at the blackberry bush, and in a moment Ezra nosed the game. "Now," said he, "here's enough to transport thee, lad; but we be far from harsh; on the contrary, we'll try to save thee. Look up in the world,—cut your low acquaintance, and may be, I may be able to make you a dog-boy;—there's the livery you know—bright blue and silver lace."

At the mention of the livery my virtue dwindled to the admeasurement of a pin's point; I forgot Farmer Belroy, Blue Peter, nay, even little Agnes, and longed for my instalment. To be a dog boy, an attendant on Squire Patch's pointers, was to attain a pre-eminence beyond which there was nothing to desire. I closed with Ezra at once; and he directed me to be in waiting near the stable yard by noon the following day.

Next morning I scorned breakfast, and sallied forth to Transom Torr for the purpose of crowing over my companions on the prospect of my approaching employment. This I thought would serve to wile away the lazy hours, until the period of my appointment with Ezra; but I was above joining in the tumble, and accompanied the coach as a dignified spectator up the hill. My shilling I had already converted into halfpence; and, on reaching the summit of the steep where the stage horses were put into a brickish pace, I gathered a ragged regiment of urchins about me, and gave them a glorious scramble. What did *I* want with halfpence?—*I*, who was about to be a dog boy, and wear Squire Patch's livery of blue and silver! Had Seth Holloway been present, I should scarcely have condescended to pitch into him. The pride of my little heart was aggravated to a crisis by the appearance of Squire Patch's equipage. It came flashing and glittering through the beech trees of one of the park drives, which emerged on the brow of the hill. At each side of the road there was a grand lodge—the Patch property spreading far away, as well to the right as to the left.

The carriage, drawn by four horses, the wheelers in reins, and the leaders driven by a postilion, dashed through the open gate on that side from which it approached, and crossing the road, by a masterly manœuvre, brought its broadside to bear full and close upon the opposite entrance. Two footmen leaped down to open the door, and Squire Patch with three or four of his visitors alighted, their object being to wind up an artificial mound which commanded a much more extensive prospect than the crest of the Torr would afford.—They had scarcely disappeared, when, with a view of showing off to advantage before my companions, I had the audacity to approach the postilion. He was a lad attributed to the squire's valet, scarcely exceeding my own height, but two or three years older. He was known by the name of "Master James;" and by that honorable appellative did I address him. The little upstart would not deign to hear me—and the boys behind beginning to titter, I ventured to pull him by the spur, for I could reach no higher on account of his being mounted on a Yorkshire bay, at least sixteen, or perhaps sixteen hands and an inch high. Indignant at this, which he construed into an affront, the pampered puppy dexterously dropped his foot out of the stirrup, clung to the mane, and bringing his heel to a level with my forehead, struck out with such vindictive energy, that, receiving his rowel full on my scalp, I fell prostrate—but not insensible—far from it—

The blow had simply the effect of rendering me so far stupid, that, in my indignation at the insult thus publicly inflicted, I forgot all idea of my promised preferment. Snatching up a stone which lay within my reach, I had no sooner regained a foot and a knee, than I *let go* at him.—But my position, hurry, rage, and a slight swimming in the head, rendered the well-intentioned missive so far ineffective, that instead of teaching him bang on the cheekbone, it digressed so much as merely to shatter the nerves of his bridle hand. On this member, however, the infliction proved particularly keen. He screamed, dropped the reins, leaped off his horse, and before I could recover my senses and feet, to get into a defensive position, pitched into me, with an impetuosity, that, considering his superior strength, had I been perfectly prepared, I should have found it impossible to withstand. Besides he was armed with a short docker whip, nicely adapted to his powers, with which he paid away upon me most unmercifully. The lash seemed, intuitively, to discover every hole in my rags, and I writhed on the road in such perfect agony, as not merely to be utterly incapable of making any attempt at defence or escape, but to be wholly unconscious of mortification—that emotion of the mind being overwhelmed by my bodily suffering. A short docker, by the practised hand of an enraged postilion, even on the withers of a horse, is no trifle, but on spots of nakedness, revealed by the meagre apparel of a ragged child it produces sheer torture—as I, at least, can bear witness.

The little wretch's rage and exertions soon exhausted him, and with a final inefficient slash at my face, which I had turned up to him most piteously to entreat that he would be merciful, he tottered back to his saddle. Without what is termed a mounting *horse*, he could not reach the stirrup with his toe; he therefore made an attempt to scramble up, but was foiled and fell. At that moment the full force of my disgrace rushed upon me like a torrent. All that I had endured seemed to fly to my heart—the remembrance of the lash slash at my imploring face was magical—I started up, rushed upon him, twisted the whip from his tired grasp, and began to belabor him with the heavy brass-bound butt-end of it about the head with such ferocious force, that before the coachman, who had previously enjoyed the sport, could descend from the box to his relief, I had left him senseless and pale as the chalky road-dust on which he lay.

On perceiving the approach of Mr. Oogar—that was the coachman's name—I darted beneath the bellies of his leaders, and before he could get round to the off-side of them, I had reached, and intrenched myself behind a mound of stones, gathered together for the repair of the roads.—From this, as he came on to the charge whip in hand, and bursting with fury—for he disputed the valet's claim of the ownership as to Master James—I peppered away at his large legs with prodigious effect. The skill possessed by a blackguard village boy in throwing stones is scarcely credible without ocular proof. I excelled in this low life accomplishment; and the shins of Mr. Oogar speedily dyed his pale pink silk stockings of a dull wet carmine. He approached my defence, swearing, howling, shrieking and dancing—he did not run, but lifted up his legs like a slow-paced horse afflicted with the stringhalt—displaying very high action, but little or no speed. When almost within reach of his whip, I brought him down, by a jagged two-ounce fragment of pure granite, which took effect about an inch and a half above his ankle. At that moment, Squire Patch and his party re-appeared. In the triumph of puerile conquest, I hurled an effective half pounder at the plate glass window of the carriage, and before the consequent crash subsided, beat a retreat.

Threading the coverts of the park, into which I found, at once, a practicable entrance, I hurried on with the speed of a hunted fox. My pursuers soon gained upon me however so fast, and I became so weak, that I thought fit to abandon my first intention of making for a distant badger's earth, into which I knew by experience I could creep, and jumped helter skelter from the brow of a ridge into the little glen of briers and brambles beneath. I had very reasonable fears of my pursuers, for they were the lads among whom I had so recently scrambled my worldly possessions, hallooed on, as I clearly heard, by Squire Patch and his friends—from these I expected nothing less than some mysterious awful "terror of the law."

I switched through the raspers in my descent, with no other misfortune than a few scratches, and the loss of certain portions of my rags—alighting knee deep in the black unctuous bottom of the broad brook, which glided noiseless and invisible beneath the briers. Fearing that I might have left a bit of my parti-colored apparel on the thorns so visible as to reveal my retreat, I paddled with as little splashing as possible down the brook; but soon felt so completely overcome by fatigue, that I could not resist laying my head on a beautiful bit of moss, which, overhanging a small rocky ledge, fell in natural drapery down the bank. I had neither the strength or inclination to draw my legs out of the mud—my repose might therefore be termed amphibious.

To be Continued.

For the Bugle.

The following poetic effusion, showing that it requires more manly and heroic courage to *live* than to *die*, was handed us the other day, by a friend, who received it from a young lady, after hearing another in a "fit of the blues" express doubts, whether "life pays", whether the sorrow, care, anxiety and pain, does not more than counterbalance the hope, joy, happiness and bliss. To this the response was made, then adopt the philosophy of Lacon.

"When life becomes, insupportable, and, death desirable, then Suicide is justifiable;" to which she replied:

A truer philosophy my friend
Has dawned within my soul;
It bids me *hope* unto the *end*
Though seas of trouble roll.

To take the evil, with the good—
To "suffer and be strong,"
To leave our time of rest with God,
Who can do nothing wrong.

This life may seem a desert waste,
A fearful, weary thrall,
To those whose lips are forced to taste
The "worm-wood and the gall."

But this philosophy I sing
Would scout the coward thought
Of seeking Death when sorrow stings;
Life's battle all unfought.

To those who walk in sorrow here,
It would be *sweet* to die.
'Tis harder far to *live* and *bear*—
Thou Knowest—so do I.

Life's roses, have their thorns, my friend,
Its skies have clouds of gloom,
Else would we shudder at the End,
That brings us to the Tomb.

Then may we bravely battle on,
In earnest *hope* and *faith*,
That when our earthly work is done,
Our God will give us Death.

Beggars' Skins Dyed Red.—Of that sect of Christians who call themselves distinctly Christians, (pronounced Cry-stians,) one of the tenets is to forbear from selecting the texts of their discourses beforehand, but to preach on any occasion from whatever verse the eye lights upon on opening the Bible. God, they say, will give at the time the necessary inspiration for the occasion. It happened that one of these preachers, traveling through the country, was invited to preach of a Sunday, and opening the sacred volume, his eye fell upon the text, "And the ark of the covenant was covered with badgers' skins dyed red." He read it, however, "beggars' skins" instead of "badgers skins dyed red"—and thereupon proceeded to remark up on the difference in the treatment of the poor in ancient times and now.

"Under the new dispensation," he said, "There are alms-houses, asylums and various charities which are devoted to the care of the poor. The poor are treated with charitable kindness in their lives, and after death are decently buried. But it was not so, my hearers, under the old dispensation. Then the poor were chased and kicked and hounded all their lives, and when they came to their miserable deaths, no sooner was the breath out of their bodies, than 'off went their skins into the dye-pot.'"

New Game.—Godey's Lady's Book has the last new "social game." Here it is:

A small piece of stick is lighted at one end, and the blaze is blown out, leaving the sparks. It is then passed from one of the company to the next on his right hand, and so on round the circle, each one saying, as he hands it to his neighbor, "Jack's alive." The player who holds the stick when the last spark dies out, must consent to have a delicate moustache painted on his face with the charred end of the stick which is then re-lighted, and the game goes on. Should the wearer of the moustache have Jack die a second time on his hands, an imperial, whiskers, or exaggerated eyebrows may be added to his charms. While Jack is in a lively condition, with his spark in fine brilliant order he is passed carelessly from one player to another, but when he shows symptoms of dying it is amusing to see how rapidly he changes hands, for each player is bound to receive him as soon as his neighbor pronounces "Jack's alive." In case the moustache decorations are objected to, a forfeit may be paid instead, by those who hold 'Jack dead.'"

God is light, which, though never seen itself, makes everything else visible, while it disguises itself in a garment of colors. Thine eye does not feel the ray, but thy heart its warmth.

From The Standard.

RECOLLECTIONS OF THE SOUTH.

On one occasion, when calling upon my friend, Mrs. D., I discovered that she had been weeping, and was sorry to find her nervous and restless in manner. I did not inquire the cause, but felt anxious and unhappy; why, I could not tell.

I attempted to draw her into conversation, but she was so listless and little interested that I met with no success. I introduced subject after subject but could elicit nothing beyond a vacant yes or no. Observing that Lydia (a colored girl) was nursing the baby I asked,

"Where is Lucy" (the regular nurse)?

Mrs. D. hesitated. She moved uneasily in the chair, coughed, rose, and finally, sinking back into her seat, burst into tears, exclaiming, "Oh! Lucy is sold, and to save my soul, I can't be reconciled to it."

"Lucy sold!" I cried. "Why, I'd as soon thought of your selling one of the children. How can you do without her?"

"Oh, I don't know. She was such a good, affectionate nurse, and my children loved her so much! Besides, the separation between her and her sister was very affecting; it almost broke my heart. I rushed up stairs, locked my door, and tried to shut out the sound of their cries."

"But why did you sell her?"

"Oh, it is dreadful to think of!" And, getting up she examined the closets, looked out into the adjacent hall, and, thus assuring herself that there was no one listening, came closely up to me, and hissed into my ear,

"I discovered that she was going to poison me."

"What?"

"Yes, only think of it. She put arsenic in a glass of water. Luckily, before drinking, I chanced to look at the glass and discovered a peculiarity in the water. I then took the pitcher from her, and called to my husband, who not liking the appearance of the water, at once suspected something wrong. He demanded of Lucy, in a tone of authority, to acknowledge what she had done. Frightened and thrown off her guard, she half confessed her guilt. We sent the water to Dr. H——, the chemist, who after analysing it, said there were twenty grains of arsenic dissolved in a quart pitcher of water. Only think of the escape! In a conversation with her sister, Lucy acknowledged that her intention was to kill me; but she wished to spare the children, for whom, you know, she has a great affection."

"What prompted her to this extraordinary and violent action?"

"Why, she had stolen one of my fine lace handkerchiefs, and I threatened to have her severely whipped. She told Lydia that she had resolved never to take another blow, and this was her revenge. How ungrateful! for I have been kind to her. I thought her a good servant, and my children were so fond of her." She added, with a perceptible tremor of the lip, "The poor little things were frantic with grief when she went away. They clung to her, kissed her and begged to be allowed to go with her; indeed they refused to eat anything the day she left, put away their toys and would not play. In fact, our little Fanny declared that she would never speak to her father again.—These things are very distressing. I sometimes wish there were no such persons as negroes; they are the cause of all our trouble."

"Had you not better wish there was no such thing as slavery, my dear Mrs. D.?"

"I wish it had never existed."

"So do I. But now that it *does* exist, had we not better try to abolish it?"

Immediately she bristled up, full of horror at such a proposal.

"No, indeed! How seditiously you talk! I would not, for the world, have Mr. D. hear you say such a thing. Why, the institution of slavery is the bone and sinew of our country—its great ligament. I would not rear my children in a free State. Our society is more conservative than that of the North. Women are much more respected here than there. The very thought of living in a free State is horrible."

"Are women," I asked, properly respected in a society where they are whipped, forced to do the the most burdensome work, and oftentimes actually sold away from husband and family?"

"Oh, nonsense; you are speaking of slaves, of negro women. *I* alude to ladies, to white women. When we were visiting a friend in Ohio, last summer, my husband told me it was disagreeable to him, for he could not bear to be served by white girls; he would not ask one of them to hand him a glass of water, but preferred performing all such little duties himself rather than have a *woman* wait upon him. Such is his gallant respect for our sex. Indeed, it was annoying to me to see him do so many little things, which, at home, he never thinks of performing, but allows the servants to do."

"I take it as a fine commentary upon the superiority of free institutions, and your husband's conduct as a practical vote in their favor, for it drew out his slumbering energies and compelled him to wait upon himself rather than tax with useless service a timid domestic. But how does it happen, Mrs. D., that regard for *the sex* has never restrained your husband's arm when the whip was uplifted over a trembling negro woman; or why did it not prevent him from selling Hetty last year, or lead him to show *some* pity to Lucy?"

Oh, nonsense; they are our slaves—our property—and he had a right to use them as he pleased. who ever thought of remembering sex in case of slaves, who are no more than cattle!"

"True, indeed; I had forgotten that womanhood claims no respect, no delicacy, no regard, no tenderness, unless it comes to us with a white face and fair, smooth locks. *I* cannot admire such galantry. Let me rather live where liberty—*human* liberty—is respected as a sacred principle, without regard to race, sex or color."

"No more of this silly talk, or Mr. D. will not tolerate a continuance of our friendship."

"Held, is it, my dear, by the slight tenure of Mr. D.'s good will! See you not that you yourself are but a petted slave in *his* establishment?—Chains are the same, whether wrought of gold or iron; either would oppress me."

She looked aghast, and, shortly after, I withdrew, thinking that women should have a double motive for fighting against slavery.

A Fugitive Slave Case in California.—It appears that Mr. C. A. Stovall, of Mississippi, went to California some time since for the benefit of his health, taking with him his servant Archey. Archey having left his master, was brought before Judge Robinson, at Sacramento, whose questions he answered by saying that he did not want to return to Mississippi. After hearing testimony proving the fact of ownership, and the purpose for which his master had visited California, Judge Robinson decided that Archey should be discharged, on the ground that he was voluntarily brought into the State by his master, was a citizen or sojourner of the State. Comity would never be extended to the citizens of another State when it would clash with the laws of a State or the rights of citizens, and comity could never be extended to strangers beyond the rights and privileges allowed to its own citizens. Archey was rearrested immediately, and the case will be carried up to the Supreme Court of California.

The Kansas Immigration.—By a letter from Lawrence, February 21st, to the Boston *Traveler*, we learn that at that date immigration had been steadily flowing into Kansas. While the Missouri river continued open, all the steamboats carried up large numbers of passengers. As Kansas city there had arrived one hundred and twenty immigrants, who at the last accounts were rapidly scattering to various sections of the territory.—The wagon emigration from the Western States is very large during February, in consequence of the mildness of the season, and the roads in Southern Kansas had been completely covered for weeks with trains of families seeking a new home. This emigration is all Free State, and now that we have [illegible] weather, we shall doubtless hear of a much greater abundance of all the [illegible] of travel bound to Kansas. The present movement will render all the Missouri border populous.

LOCAL AGENTS FOR THE ANTI-SLAVERY BUGLE.

Mrs. M. C. K. Arter, Salineville, Ohio.
Mrs. C. L. Morgan, Sylvester, Green Co., Wis.
Phebe T. Merritt, Ionia, Michigan.
Adrian, Samuel Hayball, Michigan.
Livonia, Harriet Fuller "
Plymouth, Isaac N. Hedden, "
Ypsilanti, Samuel D. Moore, "
Union City, John D. Zimmerman, Michigan.
McKoy Grove, Tho's Fox, "
Battle Creek, Phebe H. Merritt, "
Bedford, Henry Cornell, "
Farmington, Abram Powers, "
Ann Arbor, R. Glazier, "
Edinburgh, Thomas C. Heighton, Ohio.
Joseph Puckett, Winchester, Indiana.
Wm. Hern, Brighton, Indiana.
G. L. Gale, Northport, Indiana.
Wm. Hopkins, Freemont, "
Elizabeth Morse, Angola, "
Henry Bowman, Johnstown, Barry Co. Mich.
Daniel Earle, Newton Falls, Ohio.

ANTI-SLAVERY TRACTS.

The Executive Committee of the American Anti-Slavery Society have issued the following Tracts for gratuitous distribution:

No. 1. The United States Constitution, Examined.
No. 2. White Slavery in the United States.
No. 3. Colonization. By Rev. O. B. Frothingham.
No. 4. Does Slavery Christianise the Negro? By Rev. T. W. Higginson.
No. 5. The Inter-State Slave Trade. By John G. Palfrey.
No. 6. The "Ruin" of Jamaica. By Richard Hildreth.
No. 7. Revolution the only Remedy for Slavery.
No. 8. To Mothers in the Free States. By Mrs. E. L. Follen.
No. 9. Influence of Slavery upon the White Population. By a Lady.
No. 10. Slavery and the North. By C. C. Burleigh.
No. 11. Disunion our Wisdom and our Duty. By Rev. Charles E. Hodges.
No. 12. Anti-Slavery Hymns and Songs. By Mrs. E. L. Follen.
No. 13. The Two Altars; or, Two Pictures in One. By Mrs. Harriet B. Stowe.
No. 14. "How can I Help to Abolish Slavery?" or, Counsels to the Newly Converted. By Maria W. Chapman.
No. 15. What have we, as Individuals, to do with Slavery? By. Susan C. Cabot.
No. 16. The American Tract Society; and its Policy of Suppression and Silence. Being the Unanimous Remonstrance of the Fourth Congregational Society, Hartford, Ct.
No. 17. The God of the Bible Against Slavery. By Rev. Charles Beecher.

All donations for the Tract Fund, or for the circulation of any partilular Tract of the above series, should be sent to Francis Jackson, Treasurer of the American Antislavery Society, 21 Cornhill, Boston.

Fifty Dollars will stereotype an eight-page tract and print *five thousand* copies of it.

Application for the above Tracts, for gratuitous distribution, should be made to Samuel May, Jr., 21 Cornhill, Boston to the Anti-Slavery, Offices. 138 Nassau street New York, and 31 North street, Philadelphia; to Joel McMillan, Salem, Columbiana Co., Ohio; or to Jacob Walton, Jr., Adrian, Michigan.

The United States Constitution and its PRO-SLAVERY COMPROMISES.

The Constitution a Pro-Slavery Compact; or, Extracts from the Madison Papers, etc. Selected by Wendell Phillips. Third Edition, Enlarged 12mo. 208 pages. Just published by the American Anti-Slavery Society, and for sale at 21 Cornhill, Boston. Also, at the Anti-Slavery Offices in New York and Philadelphia. Price, in cloth, 50 cts.; in thick paper covers, 37½.

October 18, 1856.

Copies of this work will be sent by mail on the receipt of its price and the amount of postage viz., forty-four cents for those in paper covers, sixty cents for those in cloth.

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UNRIVALED ATTRACTIONS!!

EMERSON'S MAGAZINE
AND
Putnam's Monthly.

The Union of EMERSON'S MAGAZINE and PUTNAM'S MONTHLY has given to the consolidated work a circulation second to but one similar publication in the country, and has secured for it a combination of literary and artistic talent probably unrivaled by any other magazine in the world. During the first month, the sale in the trade and demand from subscribers exceeded 90,000 copies, and the numbers already issued of the consolidated work are universally conceded to have surpassed, in the richness of their literary contents and the beauty and profuseness of their pictorial illustrations, any magazine ever before issued from the American press. Encouraged by these evidences of favor, the publishers have determined to commence the new volume in January with still additional attractions, and to offer such inducements to subscribers as cannot fail to place it, in circulation, at the head of American Magazines. With this view they now announce the following splendid programme. They have purchased that superb and costly steel-plate engraving.

"THE LAST SUPPER,"

and will present a copy of it to every three dollar subscriber for the year 1858. It was engraved at a cost of over $6,000, by the late celebrated A. L. Dick, from the original of Raphael Morghen, after Leonardo Da Vinci, and is the largest steel plate engraving ever executed in this country, being three times the size of the ordinary three-dollar engravings.

The first impressions of this engraving are held at $10, and it was the intention of the artist that none of the engravings should ever be offered for a less sum than $5, being richly worth that amount. Thus every three-dollar subscriber will receive the Magazine one year—cheap at $3—and this splendid engraving, richly worth $5; thus getting for $3 the value of $8.

We shall commence striking off the engravings immediately, yet it can hardly be expected that impressions of so large a plate can be taken off as fast as they will be called for by subscribers. We shall, therefore, furnish them in the order in which subscriptions are received. Those who desire to obtain their engraving early, and from the first impressions, should send in their subscriptions without delay. The engraving can be sent on rollers, by mail, or in any other manner, as subscribers shall order.

$30,000 IN WORKS OF ART.

In addition to the superb engraving of "The Last Supper," which will be presented to every three-dollar subscriber for 1858, the publishers have completed arrangements for the distribution, on the 25th day of December, 1858, of a series of splendid works of art, consisting of one hundred rich and rare Oil Paintings, valued at from $100 to $1,000 each. Also 2,000 magnificent Steel-Plate Engravings, worth from $3 to $5 each, making, in all over THREE THOUSAND GIFTS, worth TWENTY THOUSAND DOLLARS.

Inclose $3 to the publishers and you will commence receiving the Magazine by return mail.—You will also receive with the first copy a numbered subscription receipt entitling you to the engraving of

"THE LAST SUPPER,"

and a chance to draw one of these "THREE THOUSAND PRIZES".

REASONS WHY YOU SHOULD SUBSCRIBE FOR

EMERSON'S MAGAZINE

FOR 1858.

First: Because its literary contents will, during the year, embrace contributions from over one hundred different writers and thinkers, numbering among them the most distinguished of American authors.

Second: Because its editorial departments, "Our Studio," "Our Window," and "Our Olio," will each be conducted by an able editor—and it will surpass, in the variety and richness of its editorial contents, any other magazine.

Third: Because it will contain, during the year nearly six hundred original pictorial illustrations from designs by the first American artists.

Fourth: Because for the sum of $3 you will receive this splendid monthly, more richly worth that sum than any other magazine, and the superb engraving of "The Last Supper," worth $5.

Fifth: Because you will very likely draw one of the three thousand prizes to be distributed on the 25th day of December, 1858—perhaps one that is worth $1,000.

Notwithstanding that these extraordinary inducements can hardly fail to accomplish the object of the publishers without further efforts yet they have determined to continue through the year

A GREAT LIBRARY OFFER.

To any person who will get up a club of twenty-four subscribers, either at one or more post-offices, we will present a splendid Library, consisting of Forty Large Bound Volumes, embracing the most popular works in the market. The club may be formed at the club price, $2 a year without the engraving, or at the full price, $3 with the engraving of the Last Supper to each subscriber. List and description of the Library, and specimen copy of the Magazine, will be forwarded on receipt of twenty-five cents. Over 20 Libraries, or 8,000 volumes, have already been distributed in accordance with this offer, and we should be glad of an opportunity to furnish a library to every clergyman, to every school teacher, or to some one at every post office in the country.

AGENTS GETTING RICH.

The success which our agents are meeting with is almost astonishing. Among the many evidences of this fact, we are permitted to publish the following:

Gentlemen: The following facts in relation to what your Agents are doing in this section, may be of use to some enterprising young man in want of employment. The Rev. John E. Jardon, of this place has made, since last Christmas, over $4,000 in his agency. Mr. David M. Heath, of Ridgely, Mo., your General Agent for Platt County, is making $8 per day for each Sub Agent employed by him; and Messrs Weimer & Evans, of Oregon, Mo., your Agents for Holt County, are making from $8 to $25 per day, and your humble servant has made, since the seventh day of last January, over $1,700, besides paying for 300 acres of land out of the business worth over $1,000. You are at liberty to publish this statement, if you like and to refer to any of the parties named

Daniel Gregg, Carrolton, Mo.

With such inducements as we offer, anybody can obtain subscribers. We invite every gentleman out of employment, and every lady who desires a pleasant money making occupation to apply at once for an agency. Applications should inclose 25 cents for a specimen copy of the Magazine, which will always be forwarded with answer to application by return mail.

Specimen Engraving.

As we desire to place in the hands of every person who proposes to get up a club, and also of every agent, a copy of the engraving of "THE LAST SUPPER," as a specimen, each applicant inclosing us $3 will receive the engraving, post paid by return mail, also specimens of our publications and one of the numbered subscription receipts entitling the holder to the Magazine one year and to a chance in the distribution. This offer is made only to those who desire to act as agents or to form clubs. Address

OAKSMITH & CO.,
No. 371 Broadway, New York.

REMEMBER THAT
A. BRADFIELD.

Has removed his HAT and CAP STORE, to the building one door west of James Brown's Grocery Store and immediately opposite the Butter Store; and would respectfully invite the attention of the Public to his New and Superior stock of *HATS and CAPS*, as he is now constantly receiving the Latest Improved Fall Styles. They will find it to their advantage to call and examine his stock before purchasing elsewhere, as they have been selected with the greatest care, his Stock is the Largest and most complete ever brought to the market; embracing every description of Plain and Fashionable Silk, Soft Fur Hungarian, Low and High Crown French Felt, and Ladies' Riding Hats, Friends' Otter, Muskrat, and Russia Brush, Children's, Fancy Plain, Fur and Wool and all Kinds, Colors, and Shapes, of Men's and Boys' Wool Hats.

☞ *His stock of Caps is superior to any ever brought to Salem*, embracing every description of Plain and Fancy Cloth, Silk and Cotton, Plush, Velvet and Mohair Caps.

☞ Any person wishing any article in his line cannot fail to be accomodated either in article or price.

☞ *REMEMBER THE PLACE IMMEDIATELY OPPOSITE THE BUTTER STORE. SOUTH SIDE MAIN ST., SALEM, OHIO.* ☜

A. BRADFIELD.

Salem, September, 1857.

J. C. Whinery, D. D. S.

Has removed his office to the corner of

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He proposes to spare neither pains nor expense in keeping pace with the onward march of his Profession. His stock of DENTAL MATERIALS is selected by himself at the head of the market; and his past success, he trusts, has been such as to give assurance that full satisfaction will be given to those who may require his services.

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